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CHRIST IN THE THOUGHT OF TO-DAY.

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THE questions—"What think ye of Christ? Whose Son is He?" (1) "Who say ye that I am?" (2) face men on the threshold of the 20th century, as they have done in every preceding age. On the answer to these questions depend the world's religious hopes. A very negative critic (Weinel) does not hesitate to say: "After Jesus, there is either His religion or no religion." (3) But who is Jesus, and what is His religion? And what prospect is there of His religion maintaining itself if Peter's answer to his Lord's question, "Thou art the Christ, the Son of the Living God," (4) interpreted as this is by the apostles in the sense of full divinity—be abandoned? The question is grave enough in the present condition of thought to demand a very serious consideration.

For it is impossible not to recognize that it is precisely the apostolic answer to the question about Christ's person, and the faith of the historic church built upon it, which is being assailed on every side by the new scholarship. On the continent, in England and in America, this is the case. The crisis, growing out of a long train of conditions in the spirit of the age, is perhaps greater than

(1) Matt. xxii. 42. (2) Matt. xvi. 15. (3) *Jesus im Neunzehnten Jahrhundert*, p. 292. (4) Matt. xvi. 16.

many apprehend. New scientific ideas, historical research, the study of religions, the advance of Old and New Testament criticism, have contributed to develop it. The storm of criticism which, for the last quarter of a century has assailed the Old Testament, was fondly thought by many to leave intact the New Testament. That stood—at least the Synoptic Gospels stood—so it was believed, on a different footing of security. What mattered it about Abraham and Moses, so long as Jesus and His Gospel remained? That delusion has passed away. It was long evident to unbiased observers that much of the radical criticism of the Old Testament proceeded on principles, and was conducted by methods, which had only to be applied with like thoroughness to the New Testament to work like havoc. The fundamental ideas of God and His revelation which underlay that criticism could not lead up to a doctrine of the Incarnation, but to a negation of it. The conceptions of Christ and Christianity which were its tacit presuppositions from the days of Eichhorn, De Wette, and Vatke, to those of Kuenen and Wellhausen, were *toto coelo* different from those of the believing Church and could not in time but work themselves out to their logical conclusions. That fact is now becoming apparent to the dullest. The principles of a rationalistic criticism, having once gained admission, tolerance and approval, finally acceptance and praise, in the region of the Old Testament, are now being transferred, and applied with increasing boldness and vigour, to the New, with the result that it is rapidly coming to be assumed that only a Christ from whom all supernatural traits are stripped off can be accepted as historical by the "Scientific" mind. This, it will immediately be seen, is the underlying postulate in a multitude of works recently issued and enjoying considerable popularity, in their own tongues and in translations. Not only critics like Wellhausen and Gunkel, who, leaving the Old Testament, have

entered the New Testament field, (1) Schmeidel and Van Manen, more daring than their fellows in their destructive attacks on the Gospels and Pauline Epistles in the *Encyclopaedia Biblica*, but writers like Réville, Sabatier, Ménégoz, Harnack, Wernle, Wrede, Weinel, Oscar Holtzmann, Percy Gardner, with many more, are at one here. A note of a few of the recent works of this class referred to in this article (not mentioning American) is given below. (2)

A hardly less noticable feature of the times is the timid and half-hearted way in which these attacks on the citadel of the faith are met by Christian apologists. Very many do not meet them at all, but acquiesce in them, accept them, extol them, with but slight caveat, or dissent in secondary details. In our popular broad-toned magazines it is not uncommon to find works which cut up the roots of belief in Christ's Person as Incarnate praised for their fine Christian character, their literary style, their masterly and fearless criticism, or even commended for their apologetic value; and insistence on such facts as the Virgin-birth, the Resurrection, or the miracles of Christ's ministry, is treated as the mark of a mind that lags behind the spirit of the age—an "unmodern" mind.

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(1) Wellhausen translates and critically comments on *Matthew* and *Mark*. As stated below, he leaves out of reckoning Matt. I. and II.

Gunkel: *Zum religionsgeschichtlichen Verstandniss des Neuen Testaments* (Contribution to the understanding of the New Testament from the standpoint of the History of Religions), 1903. Translation in *The Monist* of April of that year. Gunkel seeks to show that the evangelical narratives of the virgin-birth and infancy of Jesus, of His temptation, transfiguration, resurrection, etc., borrow from foreign religions (through Judaism).

(2) Harnack: *Wesen des Christenthum* (Lectures in Berlin), 1900. Translated under the title, *What is Christianity?*

A. Sabatier: *The Religions of Authority and the Religion of the Spirit* (E. T., 1904).

Percy Gardner: *A Historic View of the New Testament.* The Jowett Lectures. Popular Edition, 1904.

D. W. Wrede: *Das Messiasgeheimnis in dem Evangelien* (The Messiah-Secret in the Gospels), 1901.

Heinrich Weinel: *Jesus im Neunzehnten Jahrhundert* (Jesus in the Nineteenth Century), 5th thousand, 1903.

D. Oscar Holtzmann; *Leben Jesu* (Life of Jesus), 1901. Translated.

Others have glided into sympathy with the new ways of thinking without realization of all they involve. It is not uncharitable to say that there are men in nearly all the Churches—excellent men, many of them—who have, half-unconsciously to themselves, parted at bottom with that faith in Christ on which their Churches are built, and which alone can sustain these, or any Christian Churches in existence. Certain it is that if any other great controversy—say the English fiscal dispute, or reform of the liquor laws—were attempted to be conducted in the same lukewarm, indecisive, concessive way, with exchange of compliments and plentiful sprinkling of rose-water, as the Christian defence is being conducted on its most vital points at the present moment, the battle might as well be given up at the outset. One sees in current religious controversy continually this lack of real grip of the gravity of the issues at stake; and it will serve an important end if something is said in this paper to recall those who prize their Christian Gospel to the need of a firmer testimony on its central articles.

If we ask, What is the view of Jesus which the "modern" mind would have us substitute for that embodied in Peter's confession—"Thou art the Christ, the Son of the living God?"—it is happily not difficult to find the answer. When we pierce below surface differences in current representations, we find a singular unity in the kernel of the matter. (1) Whether we start from a popular book like Mr. Percy Gardner's *Historic View of the New Testament,* conceived in the spirit of Jowett and Matthew Arnold, or from a treatise like Weinel's, tracing the different "lights" in which Jesus has appeared in the schools of the 19th century, (2) or from a professed *Life*

(1) We leave out of account extremists like Friedrich Nietzsche, to whom Jesus is simply a "decadent"—the type of eveything that is most unwholesome in life.

(2) Weinel sketches the breaking up of the traditional image of Jesus by historical criticism, the views of Him as ethical and social reformer,

of Jesus, like Oscar Haltzmann's, we come back essentially to the same thing. There is an easily-recognized "common denominator" to which all these diverse manifestations of opinion may be reduced. Widening our outlook, if we consult Kant, Fichte, and Hegel, in the speculative and rationalistic philosophy of the past, Carlyle and Emerson, and the bulk of our popular writers, in literature, Harnack and Sabatier, as types of influential opinion in Germany, Holland, and France, T. H. Green and Dr. Edward Caird, as representing the younger Hegelianism, we come always at bottom to a general view of Christ in which, without much difficulty, though in slightly differing phraseology, they would agree. This fact is an immense simplification of our task in defining the issue the Church of to-day has to face.

Negatively, this view of the "modern" mind strips off from Jesus, as already remarked, everything distinctively supernatural. The mind formed by modern culture can admit no "miracles."(1) The Church doctrines of the "Trinity" and of the "Two Natures" are it need hardly be said, thrown over as obsolete products of Greek metaphysics. Jesus is reduced precisely to the dimensions of humanity. The view is not exactly what we are wont to call Unitarian, since in this term lies implicity an opposition to Trinitarian, but may rather be described as *Humanitarian.* It would claim to differ from the older Unitarianism in the further respect—a difference more in words than in reality—that in its chief phases it aims rather at deifying humanity, than at humanizing divinity. There is a sense in which it affirms the presence of a divine element in Jesus as in all men,

in the "Liberal" and "Social-Democratic" schools, the pessimistic conception of Him as the preacher of a Buddhistic self-redemption, then considers His relation to the religious questions of the present. He takes no account of *believing* thought about Jesus in the past century. That, apparently, is a quite negligible quantity.

(1) A partial exception is made of possible "faith-cures," which are not strictly miracles.

even where it does not positively speak, with the Hegelians, of an "identity" of the divine and human. It is to be conceded to it also, that, unlike the older and coarser unbelief, its general spirit is one of reverence for Jesus. It holds itself free to criticise Him—to accept or reject His teaching at its will—but it acknowledges and honours Him in its own way as revealer of God, and religious and ethical teacher. It extols and "admires," if it refuses to worship, Him.

But, positively, what is this view of Jesus which the "modern" mind asks us to accept as a substitute for the old? It may be stated very briefly. It rests on the idea of God as the immanent spirit of the world, revealing Himself in it and in humanity, and nowise else. As we have ventured to put it elsewhere: "A universal Father—God, whose presence fills the world and all human spirits; Jesus, the soul of the race, in whom the consciousness of the Father, and the corresponding spirit of filial love, first came to its realization; the spirit of 'divine Sonship' learned from Jesus as the essence of religion and salvation—such in sum is the new theology. All else is dressing, disguise, *Aberglaube*, religious symbolism, inheritance of effete dogmatisms." (1) Weinel states it for us thus: "Jesus has left to humanity two gifts; which are its most precious possession—a new faith in God, and a new idea of man . . . the way in which man comes to God, receives from Him and gives to Him, is, with Jesus, only the speech of the heart, and the listening to the voice of the Father, as He speaks to us from nature around us, and from the depth of our own being." (2) Whether Jesus Himself believed that a heavenly, spiritual nature dwelt in Him, raising Him above the rank of other men, "is not the main thing . . . . signifies very,

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(1) *Ritschlianism: Expository and Critical Essays*, p. 151. (2) Pp. 247, 280.

very little." (1) Readers of Harnack's lectures on Christianity, which this writer accepts as "on the whole the image of history," will remember that the lecturer makes the essence of Christ's Gospel to consist in its teaching on the Fatherly love and providence of God, the value of the soul, and spiritual righteousness; Christ's Person is not essential to it. The question therefore to which we are brought is—will this suffice for Christianity? Can Christianity even survive without something more? It is this question, we are convinced, which the Church of the future will have to meet with a very decisive "Yes" or "No."

There are many to whom the Christ of the New Theology has a plausible aspect. He attracts them, they say, as the Christ of the old Creeds did not. He is more human, more brotherly, more lovable—fights His battles more nearly on the same spiritual ground they themselves tread on; is therefore fitted to be a Leader and Guide for humanity as the supra-mundane Christ, with the aureole of "Godhead" about his head, was not. Besides, is not everything really vital in the religion of Jesus preserved? If much has to be dropped to which past ages attached an exaggerated importance (which however, has now become to thinking minds a barrier keeping them from Christ) is not that more a gain than a loss, when it is agreed on all hands that the essential spiritual content of Christ's Gospel is the world's most precious possession? Is it not much, they argue, that we should be able to find here a common basis on which reverent minds of all types seem able to agree: a something "verifiable" about Jesus which no advances in criticism or progress in science and philosophy can shake; which furnishes a common standing ground for Unita-

(1) P. 287. Men, he explains, have always attributed that "something higher, something superhuman" which they feel in those who make a deep spiritual impression on them, to an indwelling Genius or God. "It was not otherwise with Jesus" (p. 282; cf. p. 287).

rian and Trinitarian, for orthodox and "liberal," for Hegelian and humanist, and finds a place within the Church — a grander, nobler Church — for a Goethe and Renan, a Carlyle and Emerson, a Channing and Martineau, as well as for a Luther, a Calvin, a Wesley, and a Newman? We lose, it is true, the "thaumaturgist," who wrought (to the modern mind) incredible "signs and wonders;" we drop such legends as the Virgin-birth and the resurrection of a dead body from the tomb; we lose the rabbinical "heavenly man" of Paul's theology, the Alexandrian "Logos" of the Fourth Gospel, the metaphysical "two-natured" Christ of the Councils; we lost theories of "mediation" and "satisfaction;" but how morally and spiritually sublime, how infinitely more human and tender, how "divine" in the *true* sense of the word, the Man of Nazareth who remains!

It is extremely desirable, even at the risk of seeming to delay upon it, that we should have before our minds a clear image of what exactly it is which, when verbal disguises are removed, we are asked by this new way of thinking (new, yet in essence very old) to accept as the future basis of our Christian hope and life. It is only by facing the alternative presented to us without shrinking that we are able to form a right judgment on what the proposed new departure means. As to what is parted with, one cannot improve upon the eloquent words of Dr. Martineau in his *Loss and Gain in Recent Theology* (1881), who thus signalizes "the disappearance of the entire Messianic theology:"—

"From the Person of Jesus, everything official, attached to Him by evangelists or divines, has fallen away; when they put such false robes on Him, they were but leading Him to death. The pomp of royal lineage and fulfilled prediction, the prerogative of King, of Priest, of Judge, the Advent with retinue of angels on the clouds of heaven, are to us mere deforming investitures, misplaced, like court dresses, on the 'spirits of the just,' and He is simpiy the Divine Flower of humanity,

blossoming after ages of spiritual growth—the realized possibility of life in God . . . All that has been added to that real historic scene—the angels that hang around His birth, and the fiend that tempts His youth; the dignities that await His future,—the throne, the trumpet, the assize, the bar of judgment; with all the apocalyptic splendours and terrors that ensue,—Hades and the Crystal Sea, Paradise and the Infernal Gulf, nay the very boundary walls of the Kosmic panorama that contains these things, have for us utterly melted away and left us amid the infinite space and the silent stars." (1).

What remains is simple. The ground-fact is that a young Galilean peasant, by name Jesus, son of Joseph and Mary of Nazareth, starting as a disciple of John the Baptist, became, about his 30th year, the originator of a remarkable religious movement in Galilee, which brought him into collision with the Pharisees and ecclesiastical heads of the nation, and led, after perhaps a year's activity, to his being arrested at Jerusalem at the Passover, and after trial by the Sanhedrim, and before Pontius Pilate, put to death by crucifixion as a blasphemer. Whether, as the Gospels say, He claimed for Himself the title Messiah, is a moot question—Wrede, in the work above cited, contends that He did not; whether He spoke the Apocalyptic discourses attributed to Him is held to be even more doubtful. (2) Probably, as most allow, He did both, and to that extent, as in so many other particulars in His thinking—His views, e. g., of God in heaven, angels, demons, Paradise, etc.—was a victim of illusions, or shared the erroneous beliefs of His age. But His soul was one of singular purity—not "sinless," for the modern mind dare not use so absolute a word; (3) His religious and ethical ideals were the most spiritual yet given to mankind; while the filial confidence He exercised in the Father, His perfect love and sympathy with men, and

(1) Pp. 14, 15.

(2) Harnach doubts it. Mr. Percy Gardner has in his Contents to Lect. VII. of his *Hebraic View:* "The belief in the Second Coming: Did it arise out of statements of the Founder, or from the adoption of Jewish Eschatology? So far as we can discern, it seems to come from the latter source." Cf. exposition on the Lecture.

(3) The writer asked an able and representative Ritschlian in one of our churches whether he would affirm the sinlessness of Christ. His guarded reply was: "That is a theoretical question."

the continual polemic which cost Him His life against the merely outward, ceremonial, and legal in religion, in favour of a spiritual worship, and an inward morality of the heart, made Him, in another sense than the theological, the true Founder of a Kingdom of God on earth. He gave up His life in fidelity to His convictions on the cross, but, it need not be said, according to the new version of the Gospel, did not rise again. Yet it is allowed that His disciples believed He did, and even that they had seen Him, and that it was by their energetic preaching of a Risen Lord that the Christian Church was founded among men.(1) These dreams, we are told, are gone, and the Church of the future will have to content itself with a Jesus on whose grave, as Mr. Arnold says, the Syrian stars still look down. Is it so?

Were it worth while, it might be shown that this humanitarian Christ of the new teaching, far from being really new, is as old as the history of Christianity; that similar views have never been wanting in speculative and cultured circles as a set-off to the higher dignity claimed and contended for in the Church as belonging to its Lord, on the grounds of His self-witness, the facts of His life, death, resurrection, and exaltation, the testimony of His apostles, and the felt need of a divine Christ for man's redemption. Even eclectic emperors and neo-Platonists of the third century did not object to see in Jesus a good and wise man to be regarded with reverence; Spinoza, in the 17th century, would not refuse to own Christ to be the Son of God in the sense described, but it should scarcely need demonstration that the view of Christ which would satisfy a Plotinus, a Spinoza, a Goethe, or a Renan, cannot well be adequate for the purposes of a Chris-

(1) Mr. Gardner says: "For any one who studies the marvellous story of the rise of the church it soon becomes clear that this rise was conditioned—perhaps made possible—by the conviction that the Founder was not born, like other men, of an earthly father, and that His body did not rest like those of other men in the grave," etc. (Lect. V., Sec. 1).

tian Church. We gratefully accept all testimony, from whatever quarter, to the incomparable excellence —the moral and spiritual grandeur—of Christ; we rejoice to behold men, severed from us by denial of His supernatural attributes, paying homage to Him even on this lower ground; we willingly see in the fact new evidence that He is the "Light of the World," irradiating in part the intellects and hearts of many to whom the full splendour of His revelation as "the only-begotten of the Father" is veiled; but we must not allow this recognition of His moral and spiritual pre-eminence to blind us to the measureless gulf which separates such an acknowledgement from the confession of oneness with the Father, reaching beyond all limits of creaturehood, which is of the essence of the Christian doctrine of His Person.

There are many grounds on which we think it may be shown that this view of Jesus presented to us by the modern teaching must be rejected, alike as inadequate for the needs of the Christian Church, incapable of sustaining in the minds of men even a colorable imitation of Christianity, and untenable on its own merits. The same considerations will serve to show that the Church can only be sustained in activity and power by the confession of the Lord's full divinity, i. e., by cleaving fast to the unweakened doctrine of the Incarnation.

1. It need not be said, in the first place, that the humanitarian view of Christ's Person now urged upon us is a decisive break with historic Christianity. This may be thought to mean little; to be only an appeal to unreasoning tradition. In reality it is much more. It is one of the ligitimate tests to apply to the truth of a doctrine anew lifting up its head among us, and claiming admission as Christian. For the doctrine of the Church on the Lord's Person is not something that has simply been received, and subsequently held fast, in blind submission to authority. It was a doctrine won through

long discussion, through severe testing of every possible alternative, through deliberate rejection of opposing views; which has held its own through repeated searching trial in the fires of heated controversy since. If, as the result of such an age-long process, in which Scriptural statement, historic testimony, Christian experience, and the instinct for what is, and is not, vital to Christian faith, have all borne their part, the doctrine of the full and essential Deity of Christ has always emerged triumphant; if it has not been overthrown in the course of 19 centuries by Ebionite, Gnostic, Arian, Socinian, and modern Unitarian denials; if even at this hour it forms a fundamental article in the creed of every great historic Church, Latin, Greek, Protestant; if humanitarian phases of belief have only raised their heads to be from time to time repudiated, it is surely more than unreasoning reliance on tradition to cherish the confidence that the thing which has been, in this relation, is the thing that will be. It cannot be too clearly borne in mind that when we speak of a break with historic Christianity, we do not think merely of a break with the Greek age, or any later age of the Church's existence; we think even more of a breach with the Christianity of the apostles, and with what was understood in the age of the apostles to be the Christianity of Christ Himself. There never, in truth, has been on the earth, since the days when Christ lived, anything labelled "Christianity," of the nature of that for which the name is now claimed, save in odd corners of a few heretical, and not historically influential sects.

2. Not only would the acceptance of this humanitarian view be a break with historic Christianity, still more seriously, it may be affirmed, it would be a break fatal to the life and hope of the Church. One has only to think of what the Church of Christ is in its wide-spread ramifications throughout the world, of the mass of spiritual life, and wealth of activities represented by it,—of

its congregational life and work, its unceasing philanthropic and rescue activities, its extensive Sabbath-school operations and home and foreign mission enterprises,—of the numberless eyes and hearts that are daily, hourly, turning to Christ, for consolation, strength, deliverance from temptation and sin,—and ask himself, What view of Christ is needed to sustain all this? to see how utterly futile is the dream of sustaining it on the memory of a young Galilean peasant who believed Himself to be the "Son of God," but whom "historic criticism" has proved to be quite wrong in that belief! It was on a different faith from this that the Christian Church was founded; by a different faith from this that its great saints, martyrs, reformers, evangelists, missionaries, were inspired; a different faith from this which wrought its revival and recovery to spiritual health and earnestness in days of religious declension; a different faith which was the origin of the great Christian enterprises and organizations which are spreading the Gospel and circulating the Bible at home and abroad; a different faith which touches the springs of liberality from which, in increasing flow, the wealth needed for the support of these institutions is obtained. What hope is there of any similar results from the spell of the residuary Christ of the new critical processes? Could Paul's "The love of Christ constraineth us" (1) ever have been dissevered from his "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I have by the faith of the Son of God, who loved me, and gave Himself for me." (2) We have here in part the experience of the past to guide us. When have these humanitarian views proved capable of developing a vigorous, aggressive Christianity, or of inspiring large and disinterested efforts for the spread of the Gospel, and the

(1) 2 Cor. V. 14.
(2) Gal. II. 20.

spiritual uplifting of humanity? Testimony is abundant as to the sterilizing effects of rationalism in the countries in which it chiefly had its birth—Germany and Holland. Kuenen's teaching, as his biographer, Mr. Wicksteed, ingenuously confesses, emptied his class-room at Leyden; and the experience is not peculiar. These views of Christ and His Gospel, in truth, are chiefly the work of closet-recluses, of men of philosophic and speculative bent, of littérateurs, of men more at home in general culture, and in historical and critical studies, than in experimental religion, and the practical work of the Church. They belong to coteries, and are not in the least fitted to take hold on, or bring help to, the masses of the people. They are condiments for the few, not a Gospel for the many.

3. This touches a new point, viz.: the humanitarian view of Christ leaves the world without the Gospel that it needs. Christianity, in the simplest statement of it, is a religion of redemption. It finds a world in sin and spiritual ruin, estranged from God, and incapable of lifting itself out of the guilt, depravity, and bondage in which it lies. To such a world it brings a message of deliverance from God, who of His love has provided the means for its salvation. The Gospel is the proclamation of forgiveness, yet of forgiveness on such terms, and on the grounds of such an atonement, as upholds God's holiness, and the majesty of His dishonored law, in the very act of bestowing it. The Saviour is no fellow-creature, but God's own Son, dwelling eternally in the bosom of the Father, who laying aside His glory, takes upon Him our nature, and enters into redeeming fellowship with us. In Christ and through His cross there is cleansing from the guilt of sin; and through His Spirit there is the impartation of a supernatural power, which works complete renewal. This, it will hardly be denied, is the kind of Gospel exhibited in the Epistles—in John, in Peter, in

Hebrews, in the Book of Revelation, not less than in Paul —a Gospel which, preached with spirit-touched lips, has brought peace, hope, and new life in God to millions that have received it. There is here a proportion between means and ends. No ordinary son of the race could take on him the burden of a world's redemption. The magnitude of the work to be accomplished justifies the Incarnation; the Incarnation has a worthy end in the salvation of a world of sinners. On the new humanitarian basis, there is neither room for any such Gospel, nor felt need for it, nor the possibility of it. Sir Oliver Lodge, in a recent article in the *Hibbert Journal* says that the world has given up worrying about sin. There is truth in that, and therefore a non-supernatural, purely humanitarian Christ, may for a time suit it. But sin is still there as a terrible fact in life, and in human experience, and wherever, or from whatever causes, the sense of it re-awakens, and, under the vision of the divine holiness, men feel themselves laden with guilt, and held in an alien power from which they cannot by any efforts of their own deliver themselves, the cry will go up, as of old, for a Redeemer that is mighty—for a fountain opened for sin and for uncleanness, and for a supernatural strength to break the bonds. Such help does not proceed from any merely human source. When the question is put—What kind of a Person must faith postulate for such a work as Jesus came to do? the only satisfying answer can be: one who is Himself divine.

4. Yet another evidence of the inadequacy of a merely humanitarian view of Christ lies in the fact that it destroys the basis of *certainty* in religion. It is well that Jesus—this radiant Galilean spirit—should have had this joyous trust in a Father-God, and should have assured men of God's loving providence and forgiving grace. But who is to guarantee the trustworthiness of His childlike thoughts and beliefs on these high themes? What,

calmly considered, could He *know* of them from His own cogitations more than others? He thought, He felt, He imagined; He dreamed pure and beautiful dreams; He framed for Himself the image of a Heavenly Father that cared for the sparrows, and clothed the lilies, and devoted His life to that Father's service in boundless trust; but cold science comes, and says, What if it is *only* a dream? What avenues of knowledge had *He* which enabled Him to give mankind assurance on these transcendental facts? It is vain to speak of natural revelation of God to the soul; for, psychologically, there is no such direct perception of the supernatural, personal Being we call God—any more than of angels and demons—which could warrant confident assertions regarding His character, attributes, and purposes. Aspirations, conjectures, poetic speech, personifyings, symbols, there may be; but what right have we, apart from *super*natural revelation, to speak of more? At best, the truth of what is declared can only be accepted so far as it is found to agree with the judgments of our own reason. Deprived of a real revelation of the Father in the soul of Christ, giving sure, objective, authoritative knowledge, we are transported into a region of subjective imaginings to which no certainty worthy of the name can attach. The step is a short one from the humanitarian Christ to pure Agnosticism. The consciousness of Jesus, it is admitted, was in error or illusion on a multitude of points; on His own Messiahship and future return in glory, on the Scriptures and the course of past revelation, on angels and demons, etc.—how should it be supposed unerring on God, the soul, and immortality? Must we not here also disengage husk and kernel? We cannot think, it may be said, of the Supreme Power as Jesus in His age did, or figure providence with Him, as a minute care of the individual, or have His confidence in the power of prayer for temporal or spiritual blessings, or be quite sure that His

views of sin are ours, or that God forgives sins precisely as He supposes. Here also, it will be contended, we must make allowance for the personal equation, and think on these subjects for ourselves, in the light of modern knowledge. Thus the so-called "revelation" recedes, and is beheld dissolving in thin air. We fail to see how it can be otherwise, if this is all the account we have to give of the Revealer.

5. Still, it will now be urged, what if this "modern" conception of Jesus be after all *true?* Will the fact of its inadequacy for such a Christianity as we desiderate, or any dire consequences we please to deduce from it, avail to stay its acceptance by thinking men, if the concurring evidence of the sciences point to it as the one which *ought* to be, and *must* be accepted? We agree; but this brings us to our final remark, that judged even on its own merits *this view is not tenable.* It is not so logically, if brought to the test of self-consistency, and it is not so historically, if the evidence for Christ's divine dignity and Messianic claims is impartially weighed. To test its consistency, we have but to put ourselves in the standpoint of the theory, and ask what kind of God it is that Jesus is supposed to have revealed? It will be agreed that it is a Father-God, who loves and cares for men, who hears them and answers their prayers, whose loving providence attends them at every step, who has warmth in His heart towards them, with whom man stands in the closest personal relations—the very antithesis of the abstract *Grand Etre* or metaphysical First Cause of the speculative thinker. This is well, but must it not always be an incredibility that God should be *so much* to man and *not be much more*—should not enter into more direct relations with Him in the form of personal, supernatural revelation? Dim gropings of man after God through untold ages—this is what the theory comes to—with a few successful hits on the part of great spirits in the midst of

millions of misses; and God Himself is aback of the process all the while, able if He willed, to give to man the sure guidance He needs. But *He keeps silent.* Is this believable if the view which Jesus entertained of the Father be a true one? It is important to be reminded that none of the successful "feelers" in the line of Israel themselves believed this to be the way their knowledge of God reached them. Abraham, Moses, Isaiah, *Jesus*—one and all believed that it came to them through direct revelation of God Himself. Only Jesus put Himself here in a different category from all prophets, and ascribed His knowledge to direct insight into the Father's mind and will. (1) Such a view is self-consistent, and affords a sure basis for faith; the other compels us either to reject Christ's conception of the Father, or, accepting it, to look for higher revelation.

But historically also the impartial mind will never be able to rest in the defaced, humanitarian image of Jesus which the critics would fain impose on us as that of the Christ of history. It is admittedly not the image of the Gospels as they stand, but the contradiction of that image. Wrede naively confesses this in his comments on his predecessors, who, he thinks, have not treated the Gospel history in a sufficiently thorough-going way. After saying that their method has been to cut out the supposed incredible traits, and use the rest as history, he remarks: "That is, there is substituted for the narrative something of which the writer has never thought, and this is given out as its historical content." (2) Every effort is therefore made, by the approved critical methods, to destroy the credit of the Gospels as reliable narratives of what Christ said or did. It is, in short, assumed *beforehand* that nothing can enter into the life of Jesus that transcends the bounds of the purely natural, and the

(1) Matt. XI. 27.
2) P. 2.

Gospel records are cut down, and trimmed, to suit. Thus Wellhausen, in his recent work an Matthew, simply leaves out the first two chapters, and begins the Gospel with the third chapter, without a word of explanation or justification. Such high-handed dealing with historical documents, however, can only recoil on the heads of those who find it necessary to indulge in it. The Gospels are not to be played with, and their witness spirited out of existence in this remarkably easy fashion. They are no late compilations of unknown authors, but have every claim to be regarded as authentic records, by apostles themselves and their companions, of the first-hand, consistent testimony about the sayings and doings of Jesus, borne by the Apostles in their preaching, and carefully deposited by them in the various Churches which they founded. ([1]) The supernatural traits in the portraiture of Jesus in these Gospels, criticism tries in vain to eliminate. Only the most arbitrary manipulation can expunge from them, e. g., the lofty Messianic claims, and the eschatological discourses, in which Jesus predicts His return in glory to judge the world. The difficulty for the critics is to reconcile with these claims the modesty or even the sanity of One whom, with all Christendom, they recognize as the perfect pattern of meekness, self-abnegation, and suffering dignity; free in His Spirit from every trace of extravagance or impure fanaticism. There is no denying the fact that, reduced to their barest elements, the claims of this lowly Nazarene overtop everything the world has otherwise ever known or heard of. He stands in a unique relation to God and to man; is the goal of all previous revelation, and fulfiller of law and prophets; is the commissioned founder of the Kingdom of God on earth, and King and Lord over it; Himself knows no sin, but is the forgiver of the sins of others; attributes to His death the efficacy of a ransom for the

([1]) Cf., Luke I. 1-4.

sins of the world; baptizes with the Holy Ghost; arrogates to Himself prerogatives and functions in heaven and on earth, and as arbiter of the everlasting destinies of mankind, which a mere human being would be impotent to exercise; demands for Himself surrender and service such as only God is entitled to require. Is it possible to place such a Being in our thoughts in a merely humanitarian frame? For such an One even as the Synoptic Gospels depict Him, there is no incongruity, but the divinest fitness, in the manner both of His entering the world, viz., by supernatural birth, and of his exit from it, —by resurrection and ascension. The critics have to account for such a Being, for such a sinless character, for the possibility of such claims, for the amazing self-consciousness that lay behind them, for the actions, words, and works, which sustained them, and enabled a Christian Church to be founded on them, for the death and resurrection that have had such momentous consequences for the history of mankind since. Those who think that this is a problem to be solved by the spilling of a little ink, or a display of critical dexterity in getting rid of inconvenient texts, will find themselves grievously mistaken. It seems easy, e. g., to dispose of reports of miracles of healing by speaking of them as "faith-cures," but when have faith-cures extended to giving sight to the blind, the instantaneous cleansing of the leper, or the raising of the dead? There is nothing tentative or uncertain about Christ's work of healing—no whisper of failure in His attempts. The crowning miracle—His own resurrection—stands as a changeless barrier in the way of all naturalistic explanations of His Person. How account even for the faith of the disciples in the resurrection,—for their belief that they had seen Him, conversed with Him, eaten and drunk with Him, after He had risen,—if the event never happened? Theory after theory has been invented to explain this—imposture theories, swoon

theories, vision theories, spiritualistic appearances— but each effectually refutes the others, and the empty grave and manifestations of the Risen One remain as inexplicable as ever. The newest hypothesis, we confess to us an original one, of Oscar Holtzmann is, that it was *Nicodemus* who secretly moved the body from the tomb (the sealing and guard of soldiers being mythical, but then why not Nicodemus and the new tomb also?), disliking the idea of the body of a crucified malefactor reposing in his honourable family vault! (1) Could anything, one asks, be more exquisitely *wooden* than this suggested solution of the mystery on faith in which the Christian Church is built? With Christ's resurrection is connected His exaltation, and the whole Christian hope. The true solution is that furnished by Paul: "Declared to be the Son of God with power by the resurrection from the dead" (2)— "Delivered for our offenses, raised again for our justification." (3)

It seems needless to press home the lesson of this discussion. Naturalism does not hold in its hands the answer to the question—who is Christ? The Church did not need to wait for the 20th century to give her that answer. She had it from the moment of her birth in her faith in a risen and glorified Lord. The apostolic teaching but throws into clear light the truths about the Lord's Person implied in the facts that had preceded. No temporary storms of unbelief or critical assault will shake the Christian mind from its conviction that in the once-abased, now-exalted and ever-reigning Jesus it beholds the eternal Word made flesh.

(1) *Leben Jesu*, p. 397. (2) Rom. I. 4. (3) Rom. IV. 25.

OLD AND NEW EVANGELISM.

By Rev. O. P. GIFFORD, D.D., Buffalo, N. Y.

THE Book of Job is a religious symposium. Devout men are confronted by a condition. One of the best men in the community is suffering grievously. Job feared God and served men, yet he is robbed of his family, stripped of his property, scourged with sickness. His friends diagnose the case and pronounce it to be spiritual blood-poisoning, he has sinned. Sin is the cause, suffering the effect. He declares his righteousness, face to face with men he is satisfied, face to face with God he bows in penitence, abhors himself, repents in dust and ashes.

The Church of Christ is the modern Job, she is losing her children, her place in civilization, her power. Silver and gold she has, but not power to cure cripples by the gate, she can provide canes, crutches, invalid chairs, but not healing. We can minister to the needy but cannot lead them singing and dancing within the temple. We can change conditions but not character.

John Brady, Governor of Alaska, went to that country as a Presbyterian missionary to the natives; after months of hard work he wrote to the missionary society: "We have plenty of Bibles. What we now need is a sawmill." Sawmill evangelism is the new cry; with a sawmill we can conquer the forest, make model tenements, reconstruct civilization. The sawmill has its place, but is it the duty of the Church to set up sawmills? The Kingdom of Heaven has been at hand for centuries, is the cry for repentance to stop with a change of mind for the world, or must it go on to a change of method for the Church?

The answer to these questions are as many as Job's

friends gave. Lorimer the prophet, Watson the preacher, Drummond the scientist, and Rauschenbusch the historian have each spoken.

Lorimer the prophet names the perils that threaten, and pleads for modernizing Christianity.

The perils are: the Saloon; the Stage; the Slum; Appetite; Amusement; Poverty. We must fight the first, regulate the second; alleviate the third. When the saloon is conquered we can easily amuse a sober people; poverty is the handmaid of drunkenness.

In modernizing Christianity, the Church should modernize her speech, her thought, her activities, but should preserve her distinctive character, and not conceal her essential message, nor becloud her supreme object. Her object is the salvation of men, her message the Gospel of grace, her character Christ's messenger. The message cannot be changed, the method must be changed. Paul became all things to all men, if by all means he might win some; he had ability and adaptability.

Watson the preacher, emphasizes the need of a social Christianity. Men are changing from individualism to collectivism. The principle of every man for himself is dying out from national politics, from the life of society, and is bound to die out from religion. The appeal was once to save your own soul, now it must be save the soul and body of the other man. Men have lost their interest in the hell beyond the grave, the city hell is closer and more real. The way to keep out of hell yonder is to help men out of hell here and now. This is all true, but not especially new. Dives stumbled into hell in the future-tense over the body of Lazarus in a present-tense hell. Dr. Watson points to the Old Testament prophets as models. They plead for social righteousness, but they assume that the men to whom they speak are children of God, men and women in the kingdom. Our evangelistic work has to do with folks who are

not saved, who do not claim to be children of God. The Hebrew prophets were building with cut stones, we are trying to quarry as well as build, and our revivals are busy with the unquarried mass. John and Jesus both met men who claimed to be in the kingdom, yet they both insisted upon a new personal life as a condition of a new social life.

Drummond, the scientist, admits. "I do not know what the new Evangelism is, and it is because I do not know that I write this paper. I write because I ought to know, and am trying to know." He is seeking to find some truth that will stir men's minds. "The Gospel for the Age." We do not need a new evangel, but a new Evangelism. The substance is unchanging, but the form must change. We must change our conception of God; of Christ; of Salvation. The new Evangelism must not be doctrinal. The leading faculty of the new theology is not to be the reason. It is to be the imagination. Words must be windows, not prisons. The Word made flesh came in the *express image* of the Father. We must not attempt to prove truth, but make men see truth. In this plea he follows Bushnell. Tyndall pleaded for the use of the imagination in Science, we must appeal to it in Religion. Henry D. Sedgewick contrasts the men and women Reynolds, Gilbert Stuart and others painted, with the portraits painted by Sargent and others. He notes in the modern painters, "ability to react quickly and effectively to stimuli of the immediate present," the chief lack is imagination. Surely the men who laid the corner stone of the Republic had imagination, "They were architects of faith," and architects imagine, but stone masons and bricklayers follow lines drawn for them. Great generals imagine, soldiers obey. The faith-faculty is largely the power to image. This new Evangelism is a scientific attempt to find and stir men; the truth that will stir, the method that will stir will meet the need.

When men are stirred they will act. When men image hell, they will try to escape it, heaven they will try to reach it; suffering, they will try to prevent it.

> "Heaven lies about us in our infancy:
> Shades of the prison-house begin to close
> Upon the growing boy;
> But he beholds the light, and whence it flows;—
> He sees it in his joy.
> The youth who daily farther from the east
> Must travel, still is nature's priest,
> And by the vision splendid
> Is on his way attended:
> At length the man perceives it die away,
> And fade into the light of common day."

In our infancy heaven lies all about us, and is shared by those nearest and dearest, nothing keeps one young like sharing childhood with growing children. Heaven is very nigh us when we are "born again," and very near the Church that has frequent births. Imagination is fresh with those who are young and with those who company with the young. The old Evangelism kept the Church nursery full, and imagination young; the surest way to meet the scientist's demand is by multiplying converts to Christ.

"New occasions teach new duties," or rather the old duties over again. The conquest of the Philippines has made this generation as imaginative as the fathers who wrote and adopted the Constitution years ago. The new nursery opened in the tropics has compelled a new study of fundamental principles.

Rauschenbusch the historian finds the present interest in the "New Evangelism" an "expression of dissatisfaction with the old evangelism, the waning power of which is generally conceded." Our conception of the future is vague, we know not what we want, only *that* we want; the moisture is in the air, it may be rain, snow or hail. "The Gospel of Christ is one and immutable; the

comprehension and expression of it in history has been of infinite variety." "There are two kinds of evangelization. The one proclaims new truth, as Jesus did to his nation, or Paul to the Gentiles, or as a missionary does to the heathen. The other summons men to live and act according to the truth which the Church has previously instilled into their minds and which they have long accepted as true. The latter is, on the whole, the kind which we have to do." "The moral teaching of the Church in the past dealt with private and family life. It has nothing to say about the justice of holding land idle in crowded cities, of appropriating the unearned increment in land values, of paying wages fixed by the hunger of the laborers, and taking the surplus of their output as "profits."

The general complaint is that the Church has no message for the social order, the civic life, the Nation, international relations. It provides row boats for individuals, and even families, but has no ship large enough for a community, no ark large enough for a civilization. Individuals in the Church are intelligent and active, but the Church both as an organized body and as a corporate spiritual force, is inert.

The New Evangelism then is to be organized, corporate, and is to grapple with the living problems of trade and politics.

Our four friends agree that we do not need new truth but new methods. We must modernize our methods. We must awaken the imagination and get new conceptions of old truth. We must apply the truth to the conditions as well as to character. We must apply the truth through organization to organized business and politics. We live in an age of organization, of mechanism, of committees. Politics is run by a machine. Labor has surrendered to unionism, charity is carried on by boards and paid agents. Our fathers used to walk up

stairs, we ride; our food is predigested, our eggs incubated, our political conventions are canned in committees. "The individual withers, and the world is more and more." Personal work is unfashionable, responsibility is shifted to corporations, personality is merged in organization. We lose the tree in the forest, the man in the mass. We are always puzzling about what *we* shall do with the masses, forgetting that the great question is, What shall I do with my neighbor?

The good Samaritan wasn't so bound up in a system that he couldn't stop for personal work. The priest and the Levite had discharged their corporate duties and passed by conscience-free, their training had fitted them to handle offerings by the altar, not men by the wayside; they were parts of an organized order. The Samaritan was an independent, he simply acted out the natural instincts of his heart, dismounted, stooped, lifted, walked, watched, ministered, pledged, went his way. If he had lived in our day he would have called an ambulance, kept on his way, paid his tax, and blamed the government for not keeping the highway safe.

We practise what Dr. Mitchell calls "The Staff Method." When the woman's child died the prophet sent his slave with the staff, bidding him lay it on the child's face, "but there was neither voice nor attention." The mother knew there could nothing come of the staff, she refused to leave Elisha, led him to the dead child, he prayed, lifted the staff, stretched himself upon the dead boy, gave his life, and life came. That is the new Evangelism we need; personal contact, giving of life. We wear gloves, Christ mixed clay with spittle and plastered the eyes of the blind; we give checks, Christ gave himself. The man is the method, no other method will ever take its place. Nathan facing David, Elijah facing Ahab, John facing Herod, Paul facing Felix, when men do wrong tell them face to face, not through laws, or committees, when men

are suffering bend above them and lift them up. "Ye are the light of the world," Shine! "Ye are the salt of the earth." Dissolve! Ye are the living seed. Transform the dead earth by your life, organize it by personal contact into the likeness of God's thought. Do not watch your pastor, while like another David, he faces the champion of the Philistines, he has no more at stake than you have. Christ's method was personal, the method of the early Church was personal. We have lost the citizen in the party, the laborer in the union, if we shall lose the Christian in the Church the loss is complete. Seek and save that which is lost to personal responsibility, in politics and labor, save to personal responsibility individual initiative.

The day of Pentecost has settled over the Church like a cloud and shut out individual thought and work from our life. We see one man standing up, hear one man preaching, see thousands believing and straightway reason that is the way to work, get some Peter to do it all. A few days after "they went everywhere preaching the word." Jew and Gentile were won by the multitude of workers.

The apple tree starts in a seed, the final consummation is an apple with seeds in the heart of it. The old Evangelism was personal, the new Evangelism must be personal. The saving of a man, by the Son of Man, through a man. The way into the kingdom is by the new birth, the work in the kingdom must be done by individuals. The one revival we need more than any and all others is the revival of personal work. Collectivism has syndicated capital and organized conscienceless trusts, collectivism has organized labor into conscienceless unions, let not the blight and curse come upon the Church. The Roman Catholic Church teaches us the meaning of a closely organized Church dominating the State; of re-

ligion controlled by a priesthood, of a people moved like pawns in the game.

"Back to Jesus" means back to personal work, back to individual responsibility. "*I* have finished the work Thou gavest *me* to do." Back to Paul means, "*I* have fought a good fight, *I* have kept the faith. *I* have finished *my* course."

Personal work would settle many vexed questions. The mistress who evangelizes her maid, shares with her the kingdom of Christ by personal work is bound to treat her well in the home. No woman can lead another to Christ and abuse her afterward. They may sit in the same church, listen to the same preacher, partake of the same communion, and be as widely apart as were Dives and Lazarus in the parable, but once the mistress has led the maid to Christ personally, introduced her to the Master of both, the one must be kind and patient, the other honest and faithful.

The employer of labor who has led his men to the great friend of both cannot take advantage of power to hurt, and the man who has been led will not scamp his work, nor think more of his wage than of his work. The landlord who has plead with his tenant to accept Christ will not raise his rent without first talking with his brother and getting his point of view.

If Nathan would reform David he must let ewe lambs alone. If Elijah would rebuke Ahab he must keep off the private property of Naboth. If John would rebuke Herod he must let his own brother's wife alone. If Paul would convince Felix of temperance, righteousness and judgment, he must be self-restrained, upright, and fear the judgment himself. Personal work demands character; a man may draw a check and not be consistent, but to win a man he must live what he advocates. The reason why so many Christians profit by unearned increment,pocket the surplus output as profit, corner the mar-

ket, oppress labor, take advantage of poverty, is that they are out of touch with the men they wrong. Paul, the slave of Christ, could plead for his fellow-slave, Onesimus, after they had been in a prison together. "One touch of Nature makes the whole world kin." Paul could not buy and sell Onesimus after he knew him. Paul must plead for the forgiveness of his master, after he knew him.

If the good Samaritan had cheated to get his oil and wine, had stolen his horse, had picked a pocket to get the coin with which he paid the landlord, Christ would never have bidden us follow his example, and we may be sure the Samaritan could not commit crime after his night with the stranger to make good his expenditure.

Mary's alabaster box would have been a curse, not a blessing if she had wronged labor to get it; if she had cheated a laborer of his hire, Christ would never have commended her. Joseph's tomb would have been a valley of Hinnom if the owner had wronged the workmen who cut it from the rock. The proof that Zaccheus was saved is found in righteous instincts. If after his interview with Christ he had gone out to wrong men, using his friendship with Christ as a cover, Christ's coming would have been a curse. And yet Christian men do wrong their fellows, men who support the Church are guilty of cruelty and dishonesty, and unrighteousness. Judas was a follower of Jesus, and founded a cemetery by his gift of blood money. The surest cure for all that is personal work. The man who seeks to save is in little danger of trying to wreck.

The evangel is as old as the heart of God, as new as the need of man, Evangelism is as old as the Master, as new as the servant. Personal Contact. Not one dealing with many, but one dealing with one, personal touch, sharing yourself with the next man. You cannot wrong the man you are trying to save, rob the man you are

trying to enrich, crush the man you are trying to redeem. Nearness to men compels nearness to Christ; nearness to Christ assures fair dealing with men.

"If Jesus Christ is a man,
And only a man, I say,
That of all mankind I will cleave to Him
And cleave to Him alway.

"If Jesus Christ is a God,
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

If we do, we shall follow Him in personal work, if we do that we shall be kept from the cruelty that crushes men, and the dishonesty that dishonors Christ.

THE BOOK OF THE UNSEEN WORLD.

By Rev. J. HUNT COOKE, D.D.,
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IN a museum in Lincolns Inn Square, London, there is a large ancient alabaster sarcophagus. It was the resting place of the mummy of King Seti I., one of the great pharaohs of the oppression of the Israelites. The body has long since disappeared, with all its costly trappings, but here, in the center of the metropolis of Great Britain, the elaborately carved stone case is found, bearing a silent witness to the religious thinking of his time. It is covered within and without, on the lid and on the bottom, with an Egyptian theological treatise. It takes the form of an allegorical poem, purporting to give a narrative of the journey of the sun from sunset in the West to sunrise in the East, passing through twelve districts, one each hour, and describes what is met with on the way. It was almost to a certainty never intended to be understood literally, the exact division into twelve hours probably makes this clear. It is a kind of pilgrim's progress, a work of imagination. Nothing of this form is found in modern compositions. I venture on the suggestion that here may be found a clew to the understanding of the magnificent vision with which the Book of Genesis opens. There are other compositions of this class to be met with in ancient Egyptian writings, such as the Book of the Underworld and the Book of the Aribs. After a prolonged study of the ancient grand poem (if it may be so called), inscribed on this sarcophagus, known as the Book of Hades, the idea comes with force that had Moses, who was learned with all the learning of the Egyptians, intended to teach that God created

all things, he might, according to the fashion of his age, have given it in the form found in the first chapter of the Book of Genesis. Consider that as a poem for the commencement of a book of revelation, as a kind of preface, then to one who has considered the style of the Book of Hades, or the Book of the Underworld, or the Book of the Unseen Hemisphere, it appears to be just what might have been expected. That Moses had a magnificent gift of imagination is certain. That this might find exercise, not in the literary fashion of our day, but in that of Ancient Egypt in his day, is not an idea to be entirely rejected as devoid of reason.

The Unseen World of this poem is not the Hades of departed men, but the region of departed gods. It reveals the truth that the idea of gods in ancient Egypt, of which the names of more than one thousand have been preserved, was that of a class of personal beings, different from men and women, who lived, served or rejected the Supreme Being, and died, and will rise again and be judged. This, right or wrong, indicates considerable religious speculation. It shows that these men of old thought on such themes. And it must be kept in mind that the evidence that such a belief was held prior to the age of Moses is complete, not doubtful, like that for the writings of Buddhism or Confucianism or the supposed antiquity of the Vedic hymns. The unquestioned documents for Egyptian religion are extant at the present time.

Of the Book of Hades, beside that on the sarcophagus of Seti, another copy is known. As these differ, often considerably, it may be concluded that the work was not put forth as a narrative of fact, but as an effort of the imagination, and to convey thought. All the way through, the illustrations are as copious as the text, many are very vivid and show considerable skill, and these illustrations are often explained by words amongst the pictures, indi-

cating the names or character of the persons represented. At the opening, the first hour, Ra, the Sun god, is in his barque, with wisdom at the prow and magic at the helm. He passes remarkable objects on either side and goes between two mountains into the next province. The beings who tow him along are said to be the gods of Hades, and he is surrounded by superhuman creatures. On his left hand are twenty-four criminals bound with cords. On his right hand are twelve "blessed worshippers" and twelve "righteous ones." He arrives at the strongly guarded gates of the province of the second hour. On entering, another scene is presented, with gods good and evil. Ra is drawn along through twelve of these provinces. In each some thirty or forty gods appear and there is a considerable amount of description given in hieroglyphic characters, with copious illustrations. The whole must have been elaborately composed, and reveals no little mental cultivation. There is almost certainly deep spiritual signification of which the meaning and the allusions have been lost for ages.

Of the twelve provinces, one is selected for fuller description, chosen without any particular reason, except that the limits of the paper permit but one. We take the province of the eighth hour of the night. The great god is represented as arriving at the gate, which is called Fire. He has to pass between two parallel walls. There are two snakes, one at either end of the passage, and they spit out balls of fire the whole length. Ra arrives at a door guarded by a serpent standing upright, called Set Hur. This is probably a personage known in Egyptian mythology, possibly the Satan of the Book of Job. Certain pass words are uttered and Ra, in his boat with Wisdom at the prow and Magic at the helm, is towed in by four dwellers in Hades. There is here a long pool of water, the sky stream, in which are bathers, floaters, swimmers and divers. The verses of the poem are in parallel lines, with

thought rhymes as in Hebrew poetry, a form we are familiar with in the psalms, and which some have supposed originated with Moses in his grand farewell song. The first few lines of the description in this part of the text are here translated as an example:

"This great god is towed along by the Hades gods who sing as they tow Ra.
"Praise in the heaven to the soul of Ra
"Adoration on earth to his body
"Renewed is the whole of heaven by his soul
"Renewed is the whole of earth by his body
"Hail. We open to thee the secret place
"We make thee triumph in the paths of the unseen
"Rest thyself, Ra, in thy mystery
"Adored are mysteries in thy forms
"Hail, we tow thee O Ra,
"We guide the sky sailors."

This may suffice. Considering that Ra is the Sun of the soul, or perhaps Light personified, we catch gleams of thought here. The legend of Ra's progress with the illustrations occupy the center third part of the space inscribed. There is an equal amount both above and below, and for the most part, it appears that the beings represented below, possibly on the left hand of Ra, are his foes, and those on the right are his friends. Near the commencement of the book the following description occurs:

"Travels the great god in the path of Hades
"Towed along by the gods of Hades
"To make the divisions which are on earth
"Forming the arrangements therein
"Passing judgement in the unseen world
"Placing great gods over little gods
"Such as are in Hades
"Placing the glorified on their thrones
"And the dead in their places."

In another place we read: "He is towed along by the gods he created." And in another: "These are gods in their tombs."

To return to the scenes of the eighth hour. In the lower range twelve beings stand with their arms tied behind them. "The burnt foes of Osiris." The first of these is brought up to a vast serpent, who spits fire at him. This serpent is ridden by seven mummified gods. The legend commences:

> "The foes in this place. Horus commands their punishment
> "Your arms shall be tied, foes of my Father Osiris
> "Ra will sacrifice you
> "Ye shall exist no longer
> "Destroyed shall be your souls."

and so on, pronouncing a great curse upon gods who have done wrong.

We turn to the upper register, giving an illustrated description of this province. Here are marching twelve chiefs, "who provide bread and herbs for the souls in the Lake of fire." This is a preparing for sunrise. The Lake of fire is the beautiful ruddy firmament of the dawn in Egypt, in which the stars disappear; a scene where light triumphs over the powers of darkness. Then there are nine beings like birds with human heads, and with hands held up in adoration. Each has a flower and a loaf of bread. They are "souls who are in the lake of fire." The word for flame in Egyptian is Seraph. There is a suggestion here of the adoring flying seraphim of Isaiah, who sing of earth being filled with the glory of the Lord, a suitable sunrise song. They sing to Ra:

> "Glory to thee, great among rulers
> "Praise to thee great among rowers
> "For thee is hades at thy will
> "The secret is thine of those in its chambers
> "For thee is heaven at thy will
> "Mystery is thine for those who possess it
> "Earth for thy body
> "Heaven for thy soul
> "Thou restest O Ra in what thou hast evolved."

This may suffice to give some idea of the work. That we cannot grasp its meaning is no evidence that it has none. Thus much we may consider clear. In this, the most ancient form of religion known, there was great subtlety of thought and speculation with regard to the unseen world. There was a belief that in God's creation there were multitudes of beings other than men, possessing feeling and intelligence, living and dying, called to judgment after death, and then sent to God's left hand for punishment, or to his right hand for reward.

Little understood as this work is, it has a real value in showing that prior to any form of religion now extant there was the belief of the existence of other creatures than human beings living and dying under the moral law of God. This is interesting just now in the revival in the scientific world of the belief held through all past ages that this world is the centre of the Universe. Here is the scene of the birth and education and test of the children of God, of which there is ministration and witness by myriads of other intelligent beings. In the great development of science in the past century, there were serious imperfections, ever the effect of rapid growth. Human nature was belittled. The all excelling glory of human redemption was dimmed. Because this earth is a mere speck in space, it could not be the scene of the grandest manifestation of God of all eternity. But thinkers are now getting to recognize that there may be a distinction between bigness and greatness. There even seems to be some approach to the profound thought of the Apostle, "We are made a spectacle to the world, to angels and to men." And even from the temple of science a voice has come, telling us that the innumerable and mighty stars may be the homes of countless servants of God, who are interested in this little planet, which is the Divine nursery. Whilst revelation asserts that it is the altar of the one great sacrifice of eternity, the death of the Son of God.

The event of Calvary, however cold our hearts may be, or feeble our thoughts towards it, cannot but be unparalleled in infinite space, and in eternal time. And it may, in its development of the salvation of sinful men and women, well engage the absorbed attention of all the intelligence of the universe, even were its inhabitants inconceivably more numerous than our wildest dream.

THE POWER OF THE HOLY SPIRIT FOR WITNESSING.

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I.

WHAT is witnessing? Consider first what it is not. Witnessing is not the result of witnessing. For example, witnessing to men is not winning men. When put in this way, all might assent. Nevertheless many unconsciously identify these two different things; and because witnessing is thus confounded with winning many devoted servants of God have been perplexed and discouraged. Following certain spiritual leaders they tried to scrutinize their hearts with a view to cleansing; they made a new definite surrender of the whole being unto God. They then claimed in exultant hope the stupendous promise of power recorded in the first chapter of Acts; power for witnessing the Scripture implies, but power for winning it was virtually interpreted to them. They return to their work. In the case of some of them large numbers turn to Christ soon; but in the case of many others, just as devoted to Jesus, just as careful in fulfilling all the conditions their spiritual guides laid down, few, if any, more souls come to Christ than aforetime. They are bewildered. They were told that if a man passed through certain specified experiences, he would surely be filled with the "Holy Spirit of power," and that if a man were filled with the Holy Spirit of power, he could not help winning men to Christ constantly, and probably, if not certainly, in large numbers; and they were told that if a man does not thus win men to Christ, he is not filled with the Holy Spirit of power. And now these men know

not what to make of it; they are disheartened, and the warm lambent flame of a living enthusiasm is being quenched, and men of real power are in danger of becoming useless because more or less broken-spirited. And largely because witnessing was not distinguished from winning, and the promise of power for witnessing was interpreted, though not in so many words yet virtually, as the promise of power for winning, and the statement made and emphasized that if a man did not have the power for winning, he did not have the Holy Spirit of power at all.

But that witnessing is not winning and that a man may be gloriously endued with power from on high for witnessing and yet have his witness rejected by most of the people to whom he offers it, is evident from the facts connected with the biblical history of witnessing. The work of Isaiah was to preach repentance, forgiveness, the compassion of God, and also his vengeance. And for this work he was mightily empowered. It was Isaiah (40:29) who records the promise, "He giveth power to the faint; and to him that hath no might he increaseth strength. . . . they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." It was Isaiah who had his lips touched with a live coal from off the altar, was cleansed, and commissioned to witness for the LORD of hosts. Yet the immediate result of his witnessing was to increase the guilt and doom of the nation (6:9-13). Micah said of himself, "But I truly am full of power by the spirit of the LORD," but the people did not turn to God under his preaching of "judgment" and "transgression" and "sin" (3:8). When Jeremiah heard the word, "I have appointed thee a prophet unto the nations," he replied, "Ah, Lord GOD! behold, I cannot speak; for I am a child." But the LORD put forth his hand and touched his mouth, and said, "Be-

hold, I have put my words in thy mouth," and then under much vivid imagery, he promises and describes the power that Jeremiah should possess as Jehovah's witness. Yet is not Jeremiah to this day called "the weeping prophet?" His countrymen refused to obey the truth, and the nation fell in a crash of ruin.

Turning now to the New Testament we find the same story writ large across its pages. John the Baptist foreshadowed in history, predicted by a prophet, and announced by an angel, John the Baptist filled with the Holy Spirit from his birth, witnessed unto moral and religious truth and unto the Coming One. For a season the people rejoiced in his light and always reverenced him as a prophet, but the same people as a whole actually murdered the King whom John had passionately heralded. Again, the tragedy of the life of Jesus is compressed into one short sentence, "He came unto his own and his own received him not" (Jn. 1:11). Now Jesus' work is described as a witnessing. And he witnessed in the power of the Spirit. He said that the Spirit of the Lord was upon him for his work (Lu. 4:18). Peter said that God anointed him with the Holy Spirit and with power (Ac. 10:38). Luke said that in the power of the Spirit Jesus returned to Galilee to carry on his ministry there (Lu. 4:14). Jesus indeed is said to have received the Spirit absolutely without measure (Jn. 3:34). Jesus Christ was God incarnate. Yet is it recorded, "No man receiveth his witness" (Jn. 3:32). So far as his relation to the people to whom he witnessed in the days of his flesh is concerned, the career of Jesus is the saddest one in history of a man witnessing to the truth in the power of the Holy Spirit, and having men reject his witness even to the extreme of cruelly murdering him. Hear the One who had the Spirit of power without limit, breaking his heart over the doom of his people, "O Jerusalem, Jerusalem, which killeth the prophets,

and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The apostolic history is confidently appealed to as the reverse of such a state of things. We are constantly referred to the day of Pentecost. The work of the Spirit at that time was indeed marvelous, and the progress of Christianity in the apostolic age is one of the great wonders in the spiritual history of mankind. Many, however, in their enthusiasm over what was accomplished forget what was not accomplished. Three thousand converts on the day of Pentecost and a large number a short time later under the same general conditions . . . that was wonderful indeed. But it never occurred again; not in all the history of the world has that Pentecostal season ever been paralleled. Yet some people make Pentecost the standard for the Spirit's use of all preachers. They point to Pentecost and say, "Behold, what the Holy Spirit can do through one sermon if the preacher is only filled with the Spirit." One saintly preacher says to his brethren in the ministry, "Would God that you . . .may become linked to the power of God the Holy Ghost stored in Christ; for as soon as you shall link to it, not you, but the power of God through you, will repeat the marvels of Pentecost." But not even through that brother has the Holy Spirit ever repeated the marvels of Pentecost; not through the mighty Paul, so far as we know, did the Spirit ever repeat the marvels of Pentecost; not through Peter himself did the Spirit ever repeat the marvels of Pentecost. Pentecost stands by itself, a solitary mountain peak of unrivalled altitude in the history of evangelization. And as the Holy Spirit did not produce a second Pentecost, so there were other things that he did not bring to pass in the apostolic age through the men who were clothed with power from on high to witness for

Christ. For example, the Jewish nation did not yield to its Messiah, and the destruction of Jerusalem and of the nation ensued. Again, while many thousands of the Gentiles were won by the gospel, tens of thousands rejected Christ. Consider also some particular instances of witnessing.

Not many days after Pentecost Peter himself witnessed another good confession, and for that purpose was filled anew with the Holy Spirit; but his hearers only threatened him in return, and if they had dared would have beaten him (Ac. 4:8-22). Sometime thereafter Peter and the other apostles witnessed again for Jesus before the same assembly, and this time they were beaten, and charged not to speak again in the name of Jesus (Ac. 5:29-40).

Though Stephen full of the Holy Spirit witnessed with great power, yet the Spirit did not thereby win the opponents of Christ. On the contrary by Stephen's witnessing so zealously in the power of the Holy Spirit, an extensive opposition was aroused, so that at last his enemies literally stopped their ears with their fingers, rushed upon him, and stoned him to death; and then proceeded to scatter the infant Church.

Somewhat later Jesus appeared to Paul in a trance and said, "Make haste and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me" (Ac. 22:18). Again, at a certain Pentecost, mark the name! in that same city of Jerusalem in which the first thousands turned to the Lord, a man sent to preach by the glorified Jesus speaking from the open heavens, a man full of the Holy Spirit, witnessed to an immense concourse of people, and instead of three thousand yielding to the truth, the multitude was filled with ungovernable fury, and cried, "Away with such a fellow from the earth: for it is not fit that he should live," and the soldiers had to save Paul's life (Ac. 22:1-24).

If power for witnessing is power to win men to Christ, power to repeat the marvels of Pentecost, then Paul on this and on many other occasions was singularly lacking in power. But if power for witnessing is power to witness for Christ to a mob thirsting for one's blood, then the promise of Christ to his witnesses was gloriously fulfilled.

The truth is that while multitudes in Jerusalem, and Judaea, and Samaria, and Antioch, and Ephesus, and Corinth, and in other places, turned to the Lord, yet the word of the cross was "to the Jews a stumbling-block and to the Gentiles foolishness," a "savor of death unto death" as well as of life unto life. Everywhere, just as Jesus himself expected and expressly predicted (Mt. 24:9-10; Mk. 13:9-13; Jn. 15:18-21; 16:1-4), his witnesses met with determined and often bloody persecution; the story of a Saviour's love, though told by apostles full of the Holy Spirit and of power, hardened as well as melted, added a deeper guilt as well as being a means of salvation. Read the New Testament with this in mind, and throughout you will find the story written with the tears and heart's blood of Jesus and his apostles; while in the Apocalypse there thunders and crashes again and again the awful organ-tones of doom upon the great multitudes that fight with the Lamb and persecute and slay his followers.

Surely witnessing is not winning, mighty witnessing is not winning, mighty witnessing is not necessarily used by the Spirit in his winning of souls, and power for witnessing cannot be measured in terms of winning.

Let us now inquire what witnessing is. In the New Testament God, Christ, the Holy Spirit, the Scriptures, the truth, the apostles and other disciples of Jesus are said to bear witness. Witnessing is making the truth known respecting the evil of the world; and especially respecting Christ, his person, his life, death, resurrection,

ascension, his relation to the Father and to the outpouring of the Spirit and to the kingdom of God, and also making known the manifold phases of the significance of Christ in relation to the salvation of men.

Some of the facts and truths connected with the Greek words for witnesser, testimony, and to bear witness (words occurring in the New Testament about 180 times) are as follows: Concerning Christ in general (Jn. 15:26, 27, et. al.), the deeds of Christ's earthly ministry (Ac. 10:39), the sufferings of Christ (Lu. 24:46; 1 Pet. 5:1, et. al.), the fact, cause, and manner of his death (Ac. 10:39), his resurrection (Ac. 1:22 et. al.), that the Father sent Christ (Jn. 5:36), the Incarnation (1 Jn. 1:2), Christ's Messiahship (Ac. 18:5 et. al.), the necessity of the sufferings of Christ (Ac. 26:23a), the blessed results of his resurrection (Ac. 26:23b), the exaltation of Christ to be "Prince" (Ac. 5:31), his exaltation to be "Saviour" (Ac. 5:31), that the Father sent the Son to be the Saviour of the world (1 Jn. 4:14), that Jesus "gave himself a ransom for all" (1 Tim. 2:6), that repentance and remission of sins are to be preached in his name (Lu.24:47), and are God's gifts through him (Ac. 5:31 et. al.), "the righteousness of God through faith unto all them that believe" (Ro. 3:2), the Priesthood of Christ (Heb. 7:17), Christ the light of the world (Jn. 1:7), Christ the eternal life (1 Jn. 1:2), the spiritual nature and blessings of the new covenant (Heb. 10:15), "the word of his grace" (Ac. 14:3). Paul sums up his whole Christian service in the words to "testify the gospel of the grace of God," (Ac. 20:24), Christ is appointed by God to be Judge of living and dead (Ac. 10:42), Jesus baptizes in the Holy Spirit (Jn. 1:33), the kingdom of God (Ac. 28:23), the truth (Jn. 5:33; 18:37), the evil of men (Mk. 6:11; Jn. 7:7), the divine vengeance (1 Tim. 4:6; Rev. 22:18, 19), the future (Heb. 3:5; 10:15; Rev. 1:2 et. al.).

The more prominent witnessing is that given by Christ

and his eyewitnesses. The witnessing is by word, by deed, (including symbolic action), by sufferings, by death, by a man's spiritual life. In five other passages witnessing is closely connected with tribulation though not identical with it, and in at least four other passages witnessing results in death.

In reading the New Testament we need to rid our minds of the natural association of witnessing with the testimony given in courts of law. Legal witness is referred to in the New Testament several times, yet this signification is comparatively rare, and both the substance and especially the manner of the witnessing abundantly show that witnessing unto Christ is not conceived as being under the peculiar limitations and obligations of testimony in the legal sense, but that it is thought of in a very broad and comprehensive way.

We may add that the interpretation of Mt. 24:14 which makes it mean that Christians are to go through the world hurriedly proclaiming the gospel, and that the work will be done when the good tidings have been superficially sounded in every human ear, is not borne out by the evidence. In Acts 28:23 "testifying" is connected with "persuading;" in 20:20, 21 with profiting the hearers; in 26:16-18 with the salvation of the hearers. In Rev. 12:11 (cf. 1 Jn. 5:4-12) it is a means of overcoming the devil. In 1 Jn. 1:1-4 it is for the spiritual blessing of the hearers. And it is not without significance that one of the Greek words for witnessing sometimes means to exhort earnestly (Eph. 4:17; 1 Th. 2:12; 1 Ti. 5:21; 2 Ti. 4:1, and especially Ac. 2:40).

II.

WHAT IS THE POWER OF THE HOLY SPIRIT FOR WITNESSING.

No one knows what the power is. All we can say is that the Holy Spirit acts upon the witnesser, and acts

upon him effectively so as to obtain from him the witnessing that God desires. The nature of the power is as indefinable as the nature of life. The working of this power, moreover, is not an element in the consciousness of the witnesser; no man, therefore, can measure the energizing of the Holy Spirit within him by his feelings. The Spirit may sometimes act upon us and through us most mightily when we least suspect his working. Again, when the witnessing has been done, we cannot by an examination of the witnessing or its influence measure the amount of the power which the Spirit used upon the witnesser (if we may speak thus mathematically of what is spiritual). For aught we know the Spirit may sometimes exert a greater power upon an obscure, illiterate man, or upon a timid woman, or upon a shy, shrinking child, to produce witnessing than he exercised upon Luther at the Diet of Worms to cause him to give a witness to the truth which thrilled and shook all Christendom.

III.

HOW IS THE POWER OF THE SPIRIT FOR WITNESSING CONDITIONED?

This inquiry involves two questions. To illustrate: The power of electricity for illumination depends upon the measure of the power and upon the condition and characteristics of the lamp. In like manner the power of the Spirit for witnessing depends upon the measure of the power and upon the condition and characteristics of the witnesser . . . the human lamp through which he causes the truth to shine. The two questions therefore are, How is the power of the Spirit conditioned as to the fact and extent of its exercise? and, How is the power of the Spirit conditioned as to the witnessing that it can accomplish?

As to the first question, there is only one primary con-

dition of the fact and extent of the exercise of the Spirit's power, and that is the will of the Spirit. Whether he exercises his power to cause Christian witnessing and the extent to which he wields that power depends upon his own will. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Ac. 13:2). Paul and Silas were "forbidden by the Holy Spirit to speak the word in Asia, and . . . . they attempted to go unto Bithynia; and the Spirit of Jesus did not permit them" (Ac. 16:6, 7). The apostle Paul, referring to the gifts of the Spirit for service, said, "But all these works the . . . . Spirit, dividing to each one severally, even as he will" (1 Cor. 12:11). But though the Holy Spirit thus reserves to himself the prerogative of exercising or not exercising his power to cause witnessing, yet there are conditions with which we must comply or the Holy Spirit will not empower us for witnessing to the full extent of our capacity at any given time to receive his power. Thus fully to receive his power for witnessing we must receive the Holy Spirit himself (Ac. 1:5, 8). And thus to receive the Holy Spirit our relations to Christ must be right. Wholehearted repentence and faith, in the amplest meaning of those words, are the conditions of receiving the Holy Spirit (Ac. 2:38 et. al. Consider also the whole New Testament teaching concerning the relations between God the giver and man the receiver). The question as to the baptism in the Spirit emerges here, but it would require separate and lengthy treatment.

If a man, however, fulfils these conditions, the Holy Spirit is not therefore under obligation to empower him to witness just when and where and how the man desires. The Holy Spirit retains absolute disposal of his own power, and his reasons for his actions are inscrutable. By studying any particular set of circumstances we can never know whether the Holy Spirit will empower any

given man to witness under those circumstances or not. The will of the Spirit is made known to the witnesser when the fit time arrives. We may well believe that there are circumstances, both beyond our ken and within the range of our observation, in view of which the Spirit wills to wield his power for witnessing. These facts include all that we are to take account of respecting the witnesser in our answer to the second question and other facts also. Such facts may therefore be regarded as secondary conditions of the exercise and extent of the power of the Spirit for witnessing.

Considering now the second question, How is the power of the Spirit conditioned as to the witnessing it can or cannot accomplish? We note that the conditions are of three kinds: (1) Within the Holy Spirit himself, (2) Within or connected with the witnesser, (3) Within or connected with the one to whom the witness is offered.

1. Within the Holy Spirit. Not only does the Holy Spirit determine whether he will at all exert his power to cause witnessing and the extent to which he will wield that power, but upon his will also depends in part the precise character of the witnessing. If therefore a man does not witness when and where and how he desires, the reason may lie in the will of the Holy Spirit.

2. Conditions within the witnesser. The power of the Spirit achieves different results in different persons: in Barnabas and in Mark; in James, the Lord's brother, and in Timothy; in Matthew and in Stephen; in John and in Peter. The inspired writings of these last two men, while harmonious, differ, differ as diamonds from rubies. And the writings of Paul, inspired by the same Spirit, present a striking contrast to all other products of Divine inspiration. Now one reason why the Spirit achieved such different results in different persons is that the persons themselves are not alike. Throughout all the working of the Spirit in their minds and hearts,

Peter remained Peter, John remained John, Paul was always Paul. The results of the Spirit's power, then, is conditioned within the witnessers. The conditions fall into several groups, conditions of constitution, of education, of religion, and of environment. These groups are not altogether mutually exclusive, but they may serve as an approximate and convenient classification.

In the first place, the constitutional conditions. The brain, the eye, the features, the voice, the whole body in every respect, these are at once the means and the limit of the soul's existence and activity in this world. A man's body, therefore, partly determines what witnessing the power of the Spirit can and cannot accomplish through him. To take just one example, Did Spurgeon's marvellous voice have nothing to do with the marvellous character of Spurgeon's witnessing?

Again, a sturdy, virile man does not witness in just the same way as a gentle, motherly woman. The Holy Spirit does not accomplish the same witnessing in a fiery Celt as he does in a phlegmatic Teuton or in a stolid American Indian. The power of the Spirit achieves one witnessing in an Oriental and not quite the same in an Occidental.

One man is constitutionally timid or reticent, another man is fearless and aggressive; one man is naturally hopeful and buoyant, another is despondent or melancholic; one man is conservative, another man is constitutionally radical; one man is logical and prosaic, another is imaginative and poetical, while still a third is both logical and poetical; one man's memory is tenacious, another's memory is a sieve; and so on through an extensive list of contrasted qualities and powers that differentiate men from one another.

One constitutional factor conditioning the result of the power of the Spirit for witnessing that is especially noteworthy is a man's inborn capacity for emotion and its

expression. Some men in respect of emotion are naturally shallow, others are like the great deep. The feeling of some men is impetuous, hot, coming quickly and going as quickly; the feeling of other men is not soon stirred, but when once aroused is massive, mighty, enduring. Men also are contrasted by their respective capacities for the expression of emotion. Some men of tender feeling and deep sympathy are constitutionally unable to blossom forth in winsome geniality, while other men whose feeling is far inferior both in quantity and in quality are visibly radiant. Now, since manifested emotion profoundly affects a man's witnessing, the character of the witnessing achieved by the power of the Spirit is in an important degree determined by this constitutional endowment.

To sum up, physique, sex, temperament, race, nationality, inherited idiosyncracies, endowment in the sphere of intellect, of feeling, and of will; in short all that is native and constitutional to any given man, conditions the witnessing that the Holy Spirit accomplishes through him.

If, therefore, a man does not witness for Christ when and where and how he desires to witness, the reason may lie in the will of the Holy Spirit, or in the man's constitution, or in both.

In the second place, the educational conditions within the witnesser. Some deny the existence of such conditions. For example, there are those who attack all ministerial education on the ground of the promise, "Open thy mouth wide and I will fill it." Others who believe in training for Christian work nevertheless make statements concerning the relation of the Holy Spirit to the witnesser which leave no room for these educational conditions. Still others who also believe in the educational conditions practically ignore them. For instance, a man speaks as if he had pebbles in his mouth, and does not

realize that he is lowering the quality of his witnessing. Again, a preacher neglects to store his memory with Scripture, with high thoughts, with important moral and religious facts, with material for illustration, and yet expects that the Holy Spirit will accomplish a satisfactory witnessing through his empty discourses.

Of course it is true that the quickening of a man's spiritual life may have a great influence upon his natural powers. Sometimes a new intellectual life thereby begins, or the social life that had been as persistently blossomless as the century plant may suddenly bloom into Christian geniality, or in an hour of unusual spiritual exaltation a man may be so charged with the energy of the Holy Spirit that his being becomes for the time almost incandescent. Nevertheless, even in such rare moments all previous training and acquisition of knowledge counts, and any lack of training or knowledge detracts from the witnessing.

If there are no educational conditions within the witnesser, then theological seminaries and training schools for Christian workers ought to be closed, and normal classes have no rightful place in our Bible Schools, and new missionaries in foreign lands should not consume the time and strength of those who now teach them the language and initiate them into the work.

We find the educational conditions fully recognized in the Scriptures. The twelve apostles were trained for witnessing. Paul was prepared: heathen environment as a child in Tarsus; later being trained in all the wisdom of the rabbis at the feet of Gamaliel in Jerusalem, and after his conversion, God gave him a witnessing apprenticeship of twelve years before he was sent to do the main work of his life. The same apostle wrote to Timothy concerning training for Christian service, "Meditate on these things; give thyself wholly to them; that thy progress may be manifest unto all." In the life of

Mr. Moody written by his son it is more than once pointed out how Mr. Moody's varied experiences as a Christian worker in the early part of his career were an important providential preparation for the colossal evangelism into which the Spirit later led him. God as Creator gives us our faculties with their need of growth and training, and he does not repudiate his own work.

If, therefore, a man does not witness when and where and how he desires to witness, the reason may lie in the will of the Holy Spirit, or in the man's constitution, or in his education (including experience), or in two or more of these conditions.

In the third place, the religious conditions within the witnesser. A person's past moral and religious career, both before and after conversion, partly determines the witnessing the Spirit uses him to accomplish. A Jerry McAuley or a sister Delia could do a witnessing for Christ that many others cannot possibly do. Again, there are different types of religious experience, types suggested by such names as Origen, Francis of Assisi, Luther, Phillips Brooks, Moody; and there are different types of witnessing corresponding to the different types of experience respectively.

Further, account must be taken of a man's stage of spiritual maturity. The witnessing of the young disciple whom Jesus loved is hardly comparable with that of the venerable apostle at Ephesus in the latter part of the century who as an eyewitness of Christ anchored the restless churches to the original faith and who gave as his habitual and tender message to his fellow-believers, "Little children, love one another." His writings, moreover, are clearly the product of the power of the Spirit working in a mature Christian man. Likewise with others. No matter how great spiritual experiences they may have undergone as boys or young men, we should not and do not expect witnessing of just the same character

from the boys, Wesley, Whitefield, Spurgeon, Moody, Gordon, or any others, as from these same persons in later life.

The last group of conditions connected with the witnesser are the environing conditions of time and place. The conditions already noted are also time and place conditions. Under this head may be placed the circumstances of a man's life, such as health, sickness, riches, poverty, joys and sorrows, social position, family, and many others. These circumstances help to give its individuality to a man's witnessing. For instance, the witnessing of a burdened and sorrowful life full of stress and difficulty and perhaps defeat has a very different coloring from that of a joyous life of almost unbroken prosperity. Again, Francis of Assisi would have given a very different witnessing if he had lived in the nineteenth century instead of in the thirteenth. If the sixteenth century reformers could change places with the nineteenth century missionaries they would also exchange their witnessing for that of the latter. If Spurgeon had remained in Waterbeach all his life, he could not have given the witness which he did give. If Dr. Chalmers had been a converted black man on the Congo, the character of his witnessing would have been extremely different from that of a leader of the Free Church of Scotland and one of Britian's greatest preachers.

In addition to the conditions within the Holy Spirit and those within and connected with the witnesser there are the conditions within the man to whom the witness is given. We do not of course refer to the conditions within the unsaved man of the power of the Spirit for saving him, but only to the conditions within the unsaved man which help to determine the character of the Christian man's witnessing to him. Who the unsaved man is, what are his antecedents, character, intelligence, education, ideas, past relations to the

Church, attitude toward religion and toward Christians, his personal relation to the witnesser, and many other conditions, will determine the means and method of approach on the part of the witnesser, the Scripture used, the truths emphasized, in a word the precise character of the witnessing.

IV.

WHAT DOES THE POWER OF THE SPIRIT FOR WITNESSING ACCOMPLISH?

The answer usually given is, the salvation of souls. And if we on the one hand use the language figuratively or on the other hand with intention use it loosely we may say that the answer is correct. But if we are using the language both literally and strictly, then the answer is not correct. For witnessing does not save. The witnesser does not save. No man ever saved a soul. God never promised any man power to save souls. "No man can come to me, except the Father which sent me draw him." There is only one soul-winner. If there is any New Testament teaching that is abundant and clear, it is that God himself saves the soul, and any expressions in the New Testament that seem inharmonious with this teaching (Lu. 1:16; Ac. 26:18; 1 Cor. 4:15; Phile. 10; Jas. 5: 19, 20) are merely cases of metonymy, the human instrument being mentioned instead of the Divine Person who uses the instrument. The power of the Spirit for witnessing is power exercised not upon the man to whom the witness is offered but upon the witnesser to produce his witnessing. The power of the Spirit to save is the power of the Spirit exerted upon the unsaved man by immediate contact with him. All the witnessing in the world, even though produced by the power of the Spirit, would not save a single soul, if the Spirit did not also work in the hearts of the unsaved themselves. Therefore

the power of the Spirit for witnessing, taken by itself, does not accomplish the salvation of souls. And even taken with the power of the Spirit working in the unsaved heart, it is only indirectly that the power of the Spirit for witnessing saves. The power of the Spirit for witnessing is power exercised directly only upon the witnesser with the purpose of accomplishing the witnessing.

Some people would at once exclaim: The power of the Spirit striving with the unsaved man may well be mighty, but power to enable a Christian to witness for Christ . . . . why he could do that, at least he could do that passably well, without any energizing of the Holy Spirit within him! And one chief defect in witnessing to-day is that hosts of Christians practically conform to that idea. But witnessing is more than speaking; it is doing, it is suffering, it is dying daily for Jesus' sake, it is living the gospel. And the power that accomplishes such witnessing, which is the only complete witnessing, for Christ is immeasurably great.

Paul said, "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." He then shows how the power is manifested: "Pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body (2 Cor. 4:7-10). And later on in the same epistle the apostle says of his own evangelizing career: "In labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in per-

ils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness " (2 Cor. 11: 23c-27). That is what witnessing meant to the apostle Paul. No wonder he needed, and no wonder that our Lord needed, and that the ancient prophets needed, what Paul calls "the exceeding greatness of the power of God," "being strengthened," as he says, "with all power, according to the might of his glory" (for what purpose?) "unto all patience and longsuffering with joy" (Col. 1:11; See also Ac. 4:29 and Eph. 6:19).

And observe that this power for witnessing wrought as mightily in Paul rousing the rage of the Jeursalem mob at Pentecost as it did in Peter at the earlier Pentecost when the multitude were pricked in heart and cried, "Brethren, what shall we do?"

In accomplishing the witnessing, the power of the Spirit was manifested in a strong impulse to testify for Christ: "We cannot but speak the things which we saw and heard;" it was manifested in the love and sacrifice of the witnessers; in their boldness and courage; in their patience and longsuffering and faith and hope; and in the joy and peace given them amidst the tribulations that arose from the witnessing. The Spirit enabled many to support the verbal witness by the witness of miracles. The Spirit took of the things of Christ and gave the witnessers a fresh, living realization of the truth they were to proclaim and incarnate. The Spirit conspicuously and sometimes miraculously guided the witnesses in the critical, foundation work of inaugurating and extending the evangelizing movements of the Church throughout the world.

One of the greatest needs of the Church to-day is the power of the Spirit for witnessing. What a signal manifestation of the power of the Spirit we should behold,

if the rank and file of our Churches, if all the Christian people were to become possessed with a resistless impulse to bear witness unto Christ, to bear witness by word and deed and character, to bear witness with love and courage, with hope and patience, and in face of persecution with longsuffering and even with peace and joy. Would not even the ministry be in no small measure changed, if all ministers were thus witnessing in the power of the Holy Spirit?

V.

In conclusion, WHAT WOULD GOD DO WITH SUCH SPIRIT-PRODUCED WITNESSING ON THE PART OF ALL THE CHRISTIAN PEOPLE? Witnessing as an instrument of the Holy Spirit is related to the conversion of men, to the edification of believers, and to the permeating of society with Christian thought, feeling and practice. In respect to the conversion of men, the majority in each generation of those who have heard the gospel have rejected Christ. Yet in spite of nineteen hundred years of such experience, it would be unsafe to affirm that this will be true of all future generations. Christians themselves have never given the gospel a fighting chance. Should they do so, should all the Christian people witness in the power of the Holy Spirit, countless multitudes would be saved. If in the early period the Spirit used comparatively few witnesses in his saving of large numbers of men, how many souls he would save to-day, if he could use the witness of faithful millions instead of that of thousands! Further, "when thy judgments are in the earth, the inhabitants of the world learn righteousness;" and who can tell by what great judgments God may indirectly bring myriads to the cross? Moreover, who knows that God will not some day pour out his Spirit upon all flesh in an unparalleled measure? Our attitude should be one of prayerful hope, always ourselves witnessing to

Christ as if upon our witnessing depended the dawning of this brighter day.

In respect to permeating society with Christian thought, feeling, and practice, it has always been true that God's use of Christian witnessing is vastly out of proportion to the number of conversions. One important use God makes of Christian witnessing is to employ it in moulding public opinion in order that the world in all its affairs may become dominated by the Christian principles and become informed throughout with the Christian spirit. This is a militant process. If all the Christian people were witnessing faithfully to the truth, positively asserting the Christian principles, and making Christ's demands upon themselves and upon all men on all sides of manifold human life, then all the evil that is in the world would be stirred up to the pitch of fury and would be roused to the mightiest possible organized opposition. But as in the past so again God would make the wrath of men to praise him, and in some way the King of the Ages would make the rage, the malice, and the craftiness of men work out his sovereign will. Constantine's vision of the cross with the inscription, In Hoc Signo Vinces, In this Sign you shall conquer, remains the true symbol for the Church of God on earth.

The results which God achieves through Christian witnessing may also be classed as immediate and ultimate, and the ultimate results are enormously greater than the immediate. From the witnessing of the apostolic Church mighty rivers of moral and spiritual influence have by the power of God flowed down the centuries . . . . the influence of the New Testament, of Christian sentiment and literature, of Christian institutions, and of Christian living. Further, be it especially observed that the hostility of the men who hardened their hearts, rejected the witness, and bitterly opposed the gospel, has been divinely overruled so as to become one of the chief instruments

of the later and larger success. For, the courage and joy and hope and love with which the witnesses endured persecution was a part of their witness, and a part with which God has worked mightily toward the Christianizing of the world. The blood of the martyrs has always been the seed of the church. Take the sufferings out of the story of Paul's life, and most of its charm and power would be gone. Men rejected the Saviour's witness and nailed him to the tree, but Christ on the cross has become the magnet of the world. "I, if I be lifted up from the earth, will draw all men unto myself."

The results which God achieves through the Saviour's own witnessing and through the witnessing of those first followers of the Crucified One are not all attained even yet. The victory already won has been inconceivably great; what it shall be before the angel proclaims that time shall be no more can be measured only by the mind of the Infinite One; while taking eternity into view the divinely produced results of that earliest witnessing and of all subsequent witnessing shall be an ocean whose waves break on no shore however distant, but whose sunlit tides sweep on forever and forever.

HERBERT SPENCER.

By President J. J. TAYLOR, D.D., LL.D.,

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WHEN a conspicuous figure has passed from the stage and the currents and eddies which he engendered have somewhat subsided, it is wise for survivors to stand reverently by the tomb and calmly contemplate his career, search for the secrets of his power, weigh his words and works, and endeavor to reach an accurate estimate of his worth. Mr. Herbert Spencer, who recently passed away at the advanced age of eighty-three, was a notable character in his day. Some of his admirers have set him among the foremost thinkers of the century, reverencing him as an intellectual giant and heralding him as the ruling philosopher of the future. Even unsympathetic observers have cheerfully admitted the vigor of his mind, the forcefulness of his character, and the remarkable suggestiveness of his work. Probably relenting its hostility in the presence of death, *The Church Times*, of London, declares that he did for the narrow English thought of the 19th century what Kant had done for the wider thought of Europe in the 18th: "He compelled Englishmen, an unwilling and stiff-necked race, to recognize the limits of their knowledge and the unknown reality that lay beyond." Still others see in the departure of Mr. Spencer the passing of the last heroic figure of an intellectual age such as the world has never before enjoyed: "There was a sense of reality, a consciousness of sharing in the most stupendous revolution of belief that mankind has known, which gave to the acquisition of knowledge in those days a zest that can hardly be experienced in

like measure again." And yet these admiring friends have not been able to determine his exact rank. Recalling his abortive efforts in biology, scientists say: "He is not of us." Remembering his refusal to learn any language but his own, linguists confidently declare: "He is not of us." Struggling with his dense and intricate periods, masters of literature proclaim: "He is not of us." Deploring his vagaries concerning the origin of the universe theologians say: "He is not of us." Pondering his sophistries and contradictions philosophers are not proud of his company, and the specialists who occupy the chairs of philosophy in our great universities not only reject his doctrines, but unequivocally assert: "He is not of us." Mr. Darwin, who furnished him much of his data and many of his ideas and felt a certain loyalty to him, ventured to prophesy that in after years Mr. Spencer would probably be recognized as the greatest philosopher in England, "perhaps equal to any that have ever lived," and only the mildness of the utterance saved Mr. Darwin's reputation as a prophet. Recently the *British Medical Journal* set Mr. Spencer in a class all to himself. "Broadly considered," says the learned editor, "the minds of intelligent men fall into three groups: (1) The objective mind, which only clearly apprehends things by the sense of sight, called with equal propriety the visual mind; (2) The mathematical mind, which is the rarest and most wonderful attribute of man; (3) The Spencerian mind." The sagacious editor courteously admits that Mr. Spencer had a mind, but discretely refrains from any attempt to classify it.

However, Mr. Spencer ranked himself among the philosophers, probably at the head of the class. In his own eyes, as in the eyes of his ardent disciples, he was a modern Aristotle come to unify all knowledge, solve all problems, explain all phenomena, and tell why there are material substances, suns and systems, land and water,

plants and animals, men and minds, language and governments, and the various forms of cosmic and psychic activity. He claimed that he had invented an original, consistent, and universal system of metaphysics. And whatever the final estimate of his accomplishments, he has received wide recognition as the philosopher of the people, and as such he merits consideration.

Herbert Spencer was born at Derby, England, April 27th, 1820. From his mother, who was a frail and delicate woman, he probably inherited a certain tendency to nurse his health, and so before he was thirty years of age he began to regard himself as an invalid, though he usually seemed in fine health, and lived to be more than four-score.

His teachers were George and Thomas Spencer; the first his father, the second his uncle. The father was a school-master with a decided bias for the rigorous thinking developed by the study of mathematics. According to his biographers George Spencer was a man of deep religious convictions, with a leaning toward austerity; a strenuous upholder of the truth; an ardent advocate of justice for all; a man who did not hunger and thirst after righteousness, because he considered himself already filled. He professed to believe in the universal equality of men; and, regarding all classes, distinctions, honors, ranks, and the privileges arising therefrom, as essentially wrong, with all the ardor of an ancient schoolmaster he set out to correct these evils. The uncle was a preacher, and was regarded as a man born before his time. He was out of sympathy with the existing order of things, and at war with his environment. He was a commanding figure, was possessed of a good voice and notable fluency of speech; he had also a heart overflowing with sympathy for the oppressed and antagonism for the oppressor, and he threw his whole soul into any move-

ment that tended to ameliorate the lot of the poor and helpless.

Under the tutelage of these two men Herbert Spencer spent his childhood, his youth, his early manhood; in fact he had no other teachers. Naturally he imbibed the views of his father and uncle, and shared their opinions and prejudices. His earliest problems where such as occupied their minds, and he was led to ask how society has become at once so rich and so poor; how a remedy can be devised, and what the state has to do in the case. Passing on to deeper questions he was confronted by the limitations and impotencies which the older physicists had seen and deplored; but he was not prepared to grapple successfully with such problems. Referring to his lack of preparation Principle Fairbairn says: "Of the history of philosophy, of its problems, of the form in which they had been stated and the solution that had been offered, he knew next to nothing. He perceived neither their significance for mind nor their value for speculation. Familiar only in a general way with Locke, Hume, and Berkeley, and not sufficiently versed in the history of ancient or modern thought, he imagined that he could accept as the last and latest and most assured position of philosophy the doctrine of the Unconditioned and Absolute as stated by Hamilton and defended by Mansel," they being at that time about the last to speak elaborately on the subject. In this he fell into the common error of supposing the latest theory to be nearest the truth, when as a matter of fact it may be and often is, simply some old error masquerading under a new name.

The distinctive features of Mr. Spencer's philosophy may be indicated in two words, *Evolution* and *Agnosticism,* the first tinged with science, and the second with religion, and both innocent enough in themselves, though in the vocabulary of rationalism they belong to a system that is without hope and without God in the world.

In the simpler use of the term, evolution is merely the unfolding of inherent possibilities; it is growth, development, progress. In this sense of the term it is entirely consonant with the teachings of the Scriptures and with the purest forms of faith. The author of the Epistle to the Hebrews speaks of leaving the rudiments of the faith and going on to perfection. Peter says: "Beware lest ye also being led away with the error of the wicked fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Paul teaches us to forget the things that are in the past, reach forth to the things that are in the future, and press toward the mark for the prize of the high calling of God in Christ Jesus. The very kingdom of heaven is as if a man should sow seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how, first the blade, then the ear, after that the full corn in the ear. And Jesus sets before his disciples the ideal perfection of Jehovah as the ultimate aim: "Be ye therefore perfect even as your Father in heaven is perfect."

In common usage, however, evolution designates a system which denies or ignores the existence of a personal God, and undertakes to account for existing things by referring to antecedent things, and making the whole course of nature, both physical and spiritual, an automatic process of transition from the simple to the complex, from the uniform to the varied, from the inorganic to the organic, and in the natural order from the lower to the higher. In cosmogony evolution operates through the ages to transform fire-mists into seething mass, which by centrifugal force has thrown off vast sparks which in turn have cooled into circling worlds. In geology it carries these glowing worlds through various stages of development until it has rendered them fit for habitation, and adorned them with verdure and blossom. In biology

it lifts the monad into the worm, and the worm into the reptile, and the reptile into the bird, and the bird into the beast, and the beast into the man. In ethnology, it impels the savage to cast off the ignorance and barbarity that belong to the woods and the wigwam, and by the inherent power of natural selection ascend to the heights of modern civilization. By the same wonderful laws it works transformation in every domain: in religion from the grotesque exercises of idolatry to the aesthetic forms of Christian worship; in politics from the rude dominion of the patriarchal or tribal chief to the intricate administration of the modern state; in science from the outre performances of the ancient fakir to the accurate knowledge of the professor's laboratory; in music from simian discords to the rapturous harmonies of anthem and oratorio; in art from the gastly war-paint of the savage to the master-pieces of European galleries; in writing from ancient pictures and hieroglyphs to movable types and cylindrical presses. And the theory is so comprehensive and withal so vast in its application that many have been fascinated by it, and have been led to accept it without considering the force of the objections urged against it, though these objections are formidable and even invincible.

1. Evolution as a theory is contrary to observed facts. In every step of the advance the missing link is the unattainable desideratum.

2. Evolution as a theory controverts the known facts of science: (1) As to the origin of life. All observations, research and experiment have utterly failed to discover or produce a case of life from death. And yet the evolutionist asks us to believe that out of the arid and lifeless lump engendered by the waning heat in the molten mass of fire-mist there came a form of life that vivified the whole organic kingdom and developed into the noblest forms of intelligence. (2) As to the origin of species.

In all the realm of organic nature every fact known to science attests the permanency of nature's laws, and every seed, whether of plant or tree, bird or beast, or other living thing, brings forth after its kind. Forty years ago Darwin was in his glory, and his theory was hailed as a new revelation on a perplexing problem. Then reaction began, and scientific men settled down to investigate the Darwinian doctrines in the light of known facts. As the investigation proceeded the number and nature of the missing links became so many and so important that faith in the theory partook of the nature of credulity or even of obstinacy. In a recently published article, Edward von Hartmann, the veteran German philosopher, says: "In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered." Its doctrines are not supported by the facts. The rock record of plant life does not show an evolution from the simpler to the more complete forms of vegetation; on the contrary the most luxuriant plant life seems to have been in the past. In a higher realm the fly lays the egg which generates the larva which forms the chrysalis which makes the fly which lays the egg which generates the larva which forms the chrysalis which makes the fly; but the circle has never been broken, and fly, egg, larva, chrysalis, fly, constitute the bound which can not be passed. Every other department of life is held in the same invincible chains, boundaries, like the boundaries of the sea, which remain from age to age. Beyond these boundaries no insect, or reptile, or bird, or beast has ever passed; and at every point of divergence the evolution theory is simply a baseless fancy.

3. The primal law of evolution, "The survival of the fittest," is not sustained by the facts. The devout soul may confidently affirm: "We know that all things work together for good;" but he does not arrive at that conviction by any rational process. On the contrary the course

of life both in individuals and in nations is often a labyrinthical maze for which science furnishes no clue. To human ken many lawless forces seem to operate in the world, and like unreined steeds of the desert they career with desolation through the fairest scenes, or like malicious spirits they operate only to destroy. Except to faith the best things do not seem to eventuate. Sorrow clad in robes of woe presses in to scenes of joy, and disappointment forces a wail of anguish from the lips of love. From the struggling columns of humanity the victims of disaster turn aside to weep, or they drop down in dispair, as their plans fall to atoms about their heads, and they are forced to begin anew. In every domain of progress the law of evolution fails, and the fittest do not survive.

With his meagre education and erratic mental habits Mr. Spencer was not prepared to apprehend the force of these objections, or to admit so much as he did apprehend. He was a man of intolerant spirit, quick of temper, cold and conceited. His early education was exceedingly narrow, and with Pharisaical bigotry he refused to learn any foreign language, or even to keep in touch with the current literature of his times. A friend of his, who knew his habits well, says that in a period of ten years he was not known to buy a single book on any theme. Yet he dimly recognized a deficiency in his system of philosophy, and was led at last to admit the existence of an inscrutable force lying at the basis of all things. In every movement of matter, in every pulsation of life, in every thrill of consciousness he was ultimately impelled to acknowledge a mysterious presence which faith receives as the upholding power of the Almighty. And when this inevitable position was forced upon him, he tried to find refuge in Agnosticism.

Agnosticism is a modern term, which has been introduced into the language to designate a certain state of mind. Etymologically considered is exactly corresponds

with the older word ignoramus, and in its primary meaning it is equally innocent. Concerning many matters the acme of wisdom lies in a confession of ignorance. Devoutly does Zophar, the Naamathite, question, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" and with equal reverence does he reply, "It is as high as heaven, What canst thou do? Deeper than hell, What canst thou know?" An altar inscribed to the Unknown or even the Unknowable God is sometimes a token of the deepest consecration of true religion, as on Mars' Hill it expressed the deepest attainments of the uninspired intellect. With kindling zeal Elihu, the son of Barachel, utters a truth which finds response in every religious soul: "God is great, and we know him not; neither can the number of his years be searched out." But modern Agnosticism is neither devout, nor humble, nor innocent, nor wise; rather is it a re-enactment of the ancient folly wherein men who knew God glorified him not as God, neither were thankful, and becoming vain in their imaginations they had their foolish hearts beclouded. Agnosticism not only questions if God may be known unto perfection; it denies that he may be known at all. In the vain effort to establish its position it is driven to deny the trustworthiness of human intelligence, and even to affirm the impossibility of real knowledge in any degree. In its ultimate aspects, as defined by its adherents, it is a doctrine of despair.

1. It is despair in the domain of science. Science proceeds from the known to the unknown. It is an interpreter. It begins with observed and accepted facts. By induction, deduction, analysis and synthesis, comparison and inference it passes on to causes and laws. At every step of its progress it relies upon the truths already discovered. Its method is the same in every department of its investigations. But if the dictum of Agnosticism is true, and nothing is known, every step of

science only carries its devotee farther into the mazes of folly, its every formula being but a proclamation of ignorance based upon a previous delusion, which runs back through a series of delusions into the dark domain of silence and inanition.

2. It is despair also in the domain of history. For what is history but the record and interpretation of events? Your true historian gathers his facts, sets them in orderly array, passes behind the things that are seen, and seeks to account for facts by assigning them to adequate causes and arranging them under appropriate laws. But if consciousness itself is but a succession of states, as Mr. Spencer maintains; if the intelligence which is supposed to apprehend facts is unreliable; if the first buddings of knowledge are untrustworthy, and nothing is really known, the latest disclosure of history discloses nothing more than the first. The whole process has been only adding zero to zero, and no sane man would continue it.

3. It is blank despair in the domain of moral culture, for it destroys the basis of moral obligation. It degrades the law of duty into a shifting product of public opinion, and resolves conscience with its rewards and penalties into a vague sense of imagined favor or blame on the part of persons who themselves are without fixed standards of conduct or reliable estimates of righteousness, and are subject to the prevailing tastes and fashions in the midst of which they live. And so the domain of Agnosticism is accurately described as "a shoreless sea on which there floats no spar."

Happily for us, however, this hopeless system is contradicted by the facts of experience. We do know in part and the knowledge which we have is real knowledge as far as it goes. The youth who stands amazed before the problems of Differential Calculus may know that two and two are four, and may know it beyond the possibility of

change in any higher sphere of knowledge. The course of life is a tedious process of finding out; and no sophistry however adroit, can rob a sane man of the conviction that he knows some things, and knows them as well as they are known by the archangel.

Agnosticism is contradicted also by the testimony of conscience. In spite of the fervid teachings of Mr. Spencer and his tribe, the old traditions of duty and integrity, of rectitude and worship still remain. The wicked still flee when no man pursues, because they are pursued of their own consciences and scourged with the whip of remorse.

Agnosticism is even contradicted by Mr. Spencer himself. He denies the reality of human knowledge; how then does he know that he does not know? What assurance has he that he is an Agnostic? Again, he defines or describes consciousness to be a succession of states, and declares that it can not be two distinct states at the same time; and yet in his First Principles, p. 65, he says, "The mental state in which self is known implies a perceiving subject and a perceived object." It is philosophically impossible to reconcile this statement with his contention that consciousness is a succession of states. And there are other contradictions equally irreconcilable and equally absurd.

Yet to a system involving so many baseless fancies Mr. Spencer devoted the energies of his whole life. In his prime he caused some perturbation even among strong but ill-informed Christian men. Calmly and dispassionately the thoughtful student must pronounce Mr. Spencer's work a failure from any point of view. His Synthetic Philosophy, which embodied his life work, was dead before it was complete. Huxley departed from the doctrine of natural selection as a prime factor in the evolution of species years ago. Prof. Wm. James and others high in authority in the realms of science declare that

Mr. Spencer's work is of little value to science, as many of his deductions have either become obsolete or have been superseded by newer and richer psychological and philosophical truths. In all the domain of nature the Darwinian theory of descent has not a single fact to confirm it; it is not the result of scientific investigation, but is purely a product of unbridled imagination.

Probably Mr. Spencer partly realized his error before his death. At any rate the closing years of his life were clouded with much sadness and disappointment. With all of his old associates gone and not a kinsman left, he was a solitary and pathetic figure, who had spent his money for that which is not bread, and his labor for that which satisfieth not.

The world has no place for the apostle of doubt. Sick and weary and tossed upon a turbulent sea, it longs for healing and rest, and yearns for a hope which shall be as an anchor sure and steadfast and entering into that which is within the vail. It seeks for the Author of beauty, the Upholder of order, the Dispenser of justice, the Healer of iniquity. It admits its inability to know him unto perfection, but confidently knows in part, and it harkens to the gracious voice which says: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

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RELIGION AND THE STATE.

By Professor GEORGE BOARDMAN EAGER, D.D.

IN the light of some salient and startling facts of our time at home and abroad, it would seem that the problem of the right relation of civil government to religion, of the grounds of liberty of conscience, of the warrant of the state to undertake the religious education of the people—indeed, the whole great multiform subject of religion and the state seems to be up for re-discussion.

The notion that we have found a sensible and final solution of a conflict as old as mankind is regarded on the other side of the water as preposterous.

In a sense it is true, as Judge Story said in the early history of this great experiment, "It yet remains a problem to be solved in human affairs, whether any free government can be permanent, where the public worship of God and the support of religion constitute no part of the policy or duty of the state in any assignable shape. The future experience of Christendom, and chiefly of the American States, must settle this problem, as yet new in the history of the world."

It is only in modern times that the philosopher and the statesman have undertaken to grapple at all with these relations, with a view to the practical separation of the spheres of the temporal and the spiritual, the civil and the ecclesiastical. In the ancient forms of civilization, the Oriental, the Greek and the Roman, we look in vain for any discrimination between these powers. So thoroughly rooted had the union of the two become by immemorial custom and tradition in the thinking, feeling and entire life of mankind, previous to Christ's coming,

that there can be little doubt of the wisdom of the arrangement by which Christianity was exposed at the outset, and for the first three hundred years of its career, to the bitter persecution of the civil power. In a sense, the line was thus clearly drawn between God and Cæsar, and it was demonstrated, once for all, that the new religion could live, not only without alliance with the State, but in spite of all its power and hate.

The old order, however, was revived by Constantine and prevailed in one form or another throughout Christendom for fifteen hundred years. The question, therefore, arises naturally, as to our great experiment, which is historically exceptional, What has the experience of a century or more of the new order in this country revealed?

In attempting a partial and purely suggestive answer to this question, we must deal first in a retrospect.

THE RELATION NOT ONE OF HOSTILITY.

It has made clear that the adoption of the voluntary principle and the resulting relation between the nation and Christianity in America were not due to *hostility.* It was not strange that it should have been so regarded at the outset by many people who had known only the old order. For the new nation in its great organic law deliberately to ignore religion, or to make no provision for its maintenance, seemed to many people of the old world a clear case of national atheism—a declaration of war on all religion. All such thoughts were unwarranted by the facts of the case. "The first amendment," says Bancroft the historian, "so far as it relates to an establishment of religion, was proposed without passion, and so found its place in the quietest way possible." Congress from the beginning, indeed, was as much without the power to make a law respecting the establishment of religion as it is now after the amendment has been passed. Ac-

cording to the Constitution, no power is held by Congress except such as has been or shall have been granted to it. This power had not been granted and therefore did not exist. But the people wished to see the great voluntary principle distinctly put forward as a part of the Constitution, and it was done.

THE OBJECT OF THE FIRST AMENDMENT.

It was under a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects, exemplified in our domestic as well as our foreign annals, that it was deemed advisable to exclude from the national government all power to act upon the subject. Under the circumstances, the only security was in extirpating the power. But the point now is that this was effected in no hostile spirit.

THE SEPARATION DID NOT IMPLY INDIFFERENCE TO CHRISTIANITY.

Again it is made equally clear that the adoption of the voluntary principle, the separation of Church and State, did not and does not imply *indifference* in Christianity, on the part of the government, or on the part of the people. Some have thought this was implied in the fact that, so far as the law is concerned, absolute religious liberty is proclaimed—that all religions, or persons of all religious persuasions, are made equal before the law. What else could it mean that no man, in religious matters, was to be subjected to the censorship of the State? and that the State is not to inquire into or take any notice of religious belief, so long as the citizen performs his duty to the State and is guilty of no breach of public morals or public decorum?

There is a school of religious people in England to-day, says Rev. John Watson, who hold that "a nation which has not established Christianity cannot be called Chris-

tian."* "The refusal of the civil power to protect, or endow, any form of religion is commonly represented in Europe," as Bryce, in his American Commonwealth, says, "as equivalent to a declaration of contemptuous indifference on the part of the State to the spiritual interests of its people. A State recognizing no church is called a godless State; the disestablishment of a church is described as an act of national impiety. But nothing can be farther from the American view. So far from thinking their commonwealth godless, the Americans conceive that the religious character of a government consists in nothing but the religious belief of the individual citizens, and the conformity of their conduct to that belief. They deem the general acceptance of Christianity to be one of the main sources of their national prosperity, and their nation a special object of divine favor."

Christianity is regarded as embodying the common faith of the community, existing without the aid of, or political connection with, the State, but as intimately connected with a good government and the only sure basis of sound morals. "An attempt to make it a matter of State policy to hold all religion in *utter indifference* would have created universal disapprobation, if not universal indignation."

"To construe the article (providing for the free exercise and enjoyment of religion) as breaking down the common barriers against licentious, wanton and impious attacks upon Christianity itself, would be an enormous perversion of its meaning."

All must admit, as Dr. Philip Schoff says, that our laws, whether inherited from England or enacted by statute, were made by a Christian people, and in the spirit and interest of Christian civilization. As far as they breathe the spirit of humanity and protect the equal rights of all, they are directly or indirectly the result of

* "The Religious Situation in England," N. A. Review, May, 1899.

the Christian religion, and could not have originated on heathen or Mohammedan soil. Indeed our laws are worthy to be considered all the more Christian because they protect Jew and Mohammedan, the Buddhist and the Mormon, the Pagan and the Infidel, as well as the Christian of whatever creed, in the enjoyment of the common rights of men and of citizens.

THE FREEDOM OF RELIGION DEEMED BEST FOR RELIGION.

The founders of the Republic, for the most part, surely were God-fearing men. They recognized the Christian religion as the religion of the people. They believed that Christianity, however, would thrive better, that purity in the Church would be promoted, and the interests of religion advanced, by the adoption of this principle, by leaving the individual conscience free and untrammelled, by preventing here the unnatural connection between Church and State, which has proved as corrupting and detrimental to the cause of pure religion as it had been oppressive to the conscience of the individual. So they left every free man to worship God according to the dictates of his own conscience, or not to worship Him at all, as he pleases.

THE ATTITUDE OF THE NATION TO RELIGION NOT ONE OF TOLERATION.

It almost goes without saying that the attitude of the nation to Christianity here as the result of the adoption of this principle, is in no true sense one of mere *toleration*. The first amendment to the Constitution itself asserts this unmistakably, so far as the general government is concerned, but there was and is something in the spirit of the American people which shows that this, and kindred provisions in the State Constitutions, were not born of the old world idea of toleration of dissent from an established form of religion. The first amendment is more

than the enunciation of a law; it is the assertion of a principle. It is in no sense an act of toleration; it is a declaration of non-interference; a confession of *lack of jurisdiction.* Policy, of course, demanded that the new government should have nothing to do with matters of conscience; but the Constitution did not decree it as a matter of policy, but as a matter of right. It recognized the right to worship God according to the dictates of one's own conscience as one of the primordial and inalienable rights of man. The amendment, however, bound only the general government. It did not prevent the several States from having religious establishments. As a matter of fact, some of them did have such establishments years after the adoption of the Constitution. That of Massachusetts continued even until 1833. And that which at last destroyed these establishments was not the Constitution as a law, but the silent influence of a new conception that worked in and through the Constitution, viz: the idea that religion is personal, that every man is responsible to God alone for the manner in which he discharges its duties. Religion, according to this idea, or the duty we owe the Creator, to use Mr. Madison's words, "is not within the cognizance of civil government." "To suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency," as Mr. Jefferson puts it, "is a dangerous fallacy which at once destroys all religious liberty. It is *time enough for the rightful purposes of government for its officers to interfere when principles break out into overt acts against peace and good order.*"

NOT WHOLLY THE OUTCOME OF "THE SECULAR THEORY OF THE STATE."

Prof. Diman thinks that we owe this peculiarity of our government, this independence of Church and State,

chiefly to the rise of the "secular theory" of the State, and names Jefferson as the principal representative of it.* This seems to be unwarranted by the facts of the case. "The secular theory," as its name implies, holds that the civil government has to do only with civil or secular things. As existing among publicists, it is of recent origin. It has not been operative on any large scale except in America; European governments do not confine themselves to civil things. It is invented to avoid a conflict between men's civil and spiritual allegiance. It differs radically *at one point* from the idea that had embodiment in the Constitution. The Secularist says the State must not interfere with ecclesiastical matters because its life and functions are *only* secular. The Consitution says the State must not interfere in matters of religion because it has *no right to do so;* because in matters of conscience the first allegiance of the individual is to God. The Secularist says the State is to know earthly interests and those alone. The Constitution recognizes the existence of religion as essential to social weal, and proposes to *protect* every man in the exercise of its duties and the propagation of its doctrines as *an inalienable right.* Bearing in mind the difference between these two theories we have only to consult the facts of the case to see by which one of them Jefferson and the other leading statesmen of his day were influenced. Whatever may have been Mr. Jefferson's religious opinions he drafted his statute in the interests of conscience. The preamble begins, "Whereas Almighty God hath created the mind free!" To religious people who addressed him letters on his election to the presidency expressive of their appreciation of him as the friend of liberty and their confidence in his administration in the following strain:—

"Believing with you that religion is a matter which lies

* "Religion in America."

solely between man and his God, that he owes account to none other for his faith or worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the American people which declared that their legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between Church and State."

The evidence, indeed, is all one way. So far as I have been able to see, the "Secular Theory" simple and unmixed, has no place at all in Virginia when the Virginia statesmen were forming their laws, or in the national assemblies, when the representatives of the whole people were enacting the Constitution and its amendments.

Not only is it true as Mulford said: "The nation is the work of God in history;"* but this nation, of all others, cannot be accounted for apart from Christianity. In a true sense Christianity underlies and has largely determined its life and laws and institutions. The thought that every one, even the least—his welfare, his rights, his dignity, is the concern of the State—that every one in his own personality is to be regarded, and protected and honored and esteemed, without respect to ancestry, rank, race, or religion, if only he bear the human face and form; this is the characteristic principle of this Republic and it is its true distinction. The principle, surely, is essentially Christian. It is to the early ages, even to the age of the Reformation. But it is the true inner life of man manifesting itself in the evolution of society. It is the principle first divinely ordained in Judea, after all the long ages since Constantine, in which it has suffered eclipse and corruption, disentangling and reasserting itself in a new and better field with more than its pristine power. Here Christianity has shown itself to be something more than a religion. It is essentially a political

* Mulford in "The Nation."

principle and a political power. It is constructive of the State and the nation, and bears in itself the power of forming and developing them to their completeness. In some sense, then, not formal nor legal, but in some such sense as is implied in these significant facts, this *may* be called a Christian nation."

AN UNWARRANTED ATTEMPT.

But, surely, there is nothing in all these facts and principles to warrant the fanatical attempts made by some pious but misguided souls, to transform the Constitution into a Confession of Faith, to set up religious tests for office, to enforce the religious observance of the Lord's day, or the religious use of the Bible in the public schools and in other institutions founded and supported by the State. Thus they would do utter violence to this voluntary principle.

The important practical question, then, to which all this leads up remains to be considered: WHAT HAS BEEN THE OUTCOME OF THIS FAR-REACHING AND EPOCH-MAKING EXPERIMENT IN ITS EFFECT UPON THE NATIONAL LIFE AND UPON ORGANIZED CHRISTIANITY.

I attempt only the briefest answer.

THE RESULT OF THE GREAT EXPERIMENT.

Without making any extravagant claims for it, it has been such as to quell the worst fears of the timorous and to justify, if not to fulfill, the soberer hopes of the sanguine.

THOMAS JEFFERSON.

Thirty years after the voluntary principle was embodied in the Constitution, Jefferson could say: "We have solved by fair experiment the great and interesting question whether freedom of religion is compatible with order in government and obedience to the laws; and we have

experienced the quiet as well as the comfort which results from leaving every one to profess freely and openly those principles of religion which are the serious convictions of his own inquiries."

PATRICK HENRY.

Patrick Henry also somewhat later could say: "I am happy to find a catholic spirit prevailing in our country, and that those religious distinctions which formerly produced some heat are now forgotten. Happy must every friend to virtue and America feel himself to perceive that the only contest among us at this most critical time is who shall be foremost to *preserve* our religious and civil liberties."

JAMES MADISON.

President Madison, 34 years after the enactment of Jefferson's bill for establishing religious freedom, wrote:—

"It was the universal opinion of the century preceding the last that civil government could not stand without the prop of a religious establishment, and that the Christian religion itself would perish if not supported by a legal provision for its clergy. The experience of Virginia conspicuously corroborates the *disproof* of both opinions. The civil government, though bereft of everything like an associated hierarchy, possesses the requisite stability and *performs its functions with complete success*; whilst the number, the industry, and the morality of the ministry and the devotion of the people, have been manifestly *increased* by the total separation of Church and State."

DAVID J. BURRELL.

"In all the lands where the Church has been dependent on secular authority," says Dr. David J. Burrell, of New York, "there has been a noticeable spirit or subserviency among ministers of the gospel—as where the Chaplain of

Queen Anne was required to whisper his prayers through the key-hole of her majesty's chamber—a continual dwindling and dwarfing of the Church's power, finding expression at length in the complaint, 'O my leanness, my leanness!' Meanwhile in our great Republic, which knows no establishment and pensions no sect, the growth of evangelical churches and the presence of living and spiritual forms of worship have been beyond all parallel in the former history of the world."

PERE HYACINTHE.

Pere Hyacinthe, when asked to pass judgment on our American institutions, said: "Their foundation is the Bible, the living Word of God. When I return to my native France I shall say that I have found a land where liberty is associated with Christianity and have been among a people who do not think that to be free they must necessarily part from God.

DE TOQUEVILLE.

De Toqueville, "the most philosophic foreign observer of American institutions," said: "There is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America, and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nations of the earth. It directs the manners of the community and by *regulating domestic life, it regulates the State.*"

PHILIP SCHAFF.

Dr. Philip Schaff says: "I fully agree with De Toqueville. I came to the same conclusion soon after my immigration to America in 1844, and I have been confirmed in it by an experience of 43 years and a dozen visits to

nearly every country of Europe. We may boldly assert that the American nation is as religious and as Christian as any nation on earth, and in some respects even more so, for the very reason that the profession and support of religion are left entirely free."

JAMES BRYCE.

Bryce, in The American Commonwealth, gives with singular candor some relevant testimony which I venture to sum up: "The influence of Christianity seems to be, if we look not merely to the numbers but also to the intelligence of persons influenced, greater and more widespread in the United States than in *any* part of Western Continental Europe, and *I* think greater than in England. So far from *suffering* from the *want* of State support, religion seems in the United States to stand all the firmer because, standing alone, she is seen to stand by her own strength. No political party, no class in the community, has any hostility either to Christianity or to any particular Christian body. The Churches are as thoroughly popular, in the best sense of the word, as any other institution of the country.

There is a *spiritual* gain too in that diminution of envy, malice and uncharitableness between the clergy of various sects which has resulted from their being all on the same legal level. The passion for equality in religious as well as secular matters is everywhere in America far too strong to be braved, and nothing excites more general disapprobation than any attempt by an ecclesiastical organization to interfere in politics.

OLD DIFFICULTIES NOT SERIOUS HERE.

The difficulties often experienced, and still more often feared, in Europe, from the growth of organizations exercising tremendous spiritual powers, have in America never proved serious. Americans of whom I inquired

are unanimous in holding that the fruits of freedom have been good in this respect also, that it tends to quicken spiritual life, and to keep the church pure and undefiled, free from the corrupting influences of the world.

In works of active beneficence no country has surpassed, perhaps none has equaled, the United States; the amount of personal interest shown in good works, and personal effort devoted to them, seems to a European visitor to exceed what he knows at home, and all are wont to join hands in such good works. Taking native Americans as a whole, no people seems to-day less open to the charge of pharisaism, or hypocrisy. The general impression of those who have lived long both in Protestant Europe and in America seems to be that as respects veracity, temperance, the purity of domestic life, tenderness to children and the weak, the general kindness of behavior, the native Americans stand higher than either the English or the Germans."

I have advisedly, I think, given thus extensively these matured views of an enlightened and fair minded foreigner. He is an Englishman with an extensive knowledge of English law and life affording him a fit historic background and standard of judgment; and, as he himself has said, a stranger in dealing with such a subject has this advantage over the native American; *he* is struck by some things which a *native* does not think of explaining, because they are too obvious, and whose influence on politics and society he forgets to estimate, since they seem to him *part of the order of nature.*

THE ENEMIES OF RELIGION IN THE NATION NOT FORGOTTEN.

This testimony is cited and was given you, of course, with no forgetfulness of the fact that among the people of this "most Christian country" are found indefinite numbers of indifferentists, infidels, hypocrites and mammon-worshippers; that there are in our land propagand-

ists, foreign and domestic, who are zealously sowing the seed of atheism, anarchism and irreligion, and not a few revolutionary socialists who are working with them to the undermining of the very foundation of the Republic. But we may set over against all these things the fact that religious activity of one form or another, and organized activity in the interests of civic righteousness, more than keep pace with these forms of activity—that the rapid multiplication of churches, Sunday-schools, Young Men's and Young Women's Christian Associations, Young People's Societies, and missionary, religious and charitable institutions of every sort, by voluntary contributions, without the aid of the government, has no parallel in history.

CONCLUSION—THE FUTURE.

The longer one studies a vast subject the more cautious in inference does he become. I have dealt with this "vast subject" rather in retrospect than in prospect, and my survey of our national history in relation to this most salient of all the differences between the Old World and the New makes me hopeful of our future, but very cautious about drawing inferences. We are trying here, men may well say, an experiment in the rule of the multitude on a scale unprecedently vast, the result of which the whole world is concerned to watch. But the belief is becoming widespread that it is something more than an experiment. We are regarded by many in our own and other lands as disclosing here on the broadest scale "the type of institutions toward which, as by the law of fate, the rest of civilized mankind are forced to move, some with swifter, others with slower, but all with unresting feet." Our Republic is recognized by most thoughtful people, at home and abroad, as having gotten out of its swaddling clothes and become a world power. The tree our fathers set covered at first but a little space on the

Atlantic seaboard. But now the time has come—hailed by some and deemed ominous by others—when it is sending its roots beneath the waves and receiving under its vast canopy the islands of the sea. Shall we lose faith in God, and confidence in the virtue, the capacity and the high purpose of this free people as a civilizing force, in the face of these open doors? Shall we concede that a century of free government, of civil and religious liberty, has rendered the American people so faithless, sordid and mercenary that they are not fitted for the great task now inviting them of lifting up and helping to better conditions, to all the rights and privileges of civil and religious liberty which we enjoy, these distant peoples who have through the issue of war become our wards, or those who are essaying to follow in our wake? There is no sufficient occasion for faintheartedness. Nations do not grow in strength, and the cause of law and liberty is not advanced, by doing easy things. In view of our past history, is it reasonable to think that our eighty millions of American freemen are unfit and unable to establish ultimately liberty and justice and freedom of personal religion in our new possessions at least as effectually as we have established them in the old?

"Still through our paltry stir and strife
Glows down the wished ideal;
And longing moulds in clay what life
Carves in the marble real."

BOOK REVIEWS.

Religions of Authority and The Religion of the Spirit.

By Auguste Sabatier, late Dean of the Protestant Faculty of Theology in the University of Paris. Translated by Louise Seymour Houghton. New York. McClure, Phillips & Co. 1904. Pp. 410.

This book belongs to what may be called the literature of protest. The chief strength of the author is expended in the effort to overthrow the Roman Catholic and Protestant dogmas of authority. In many parts of it the book is very strongly written. Here speaks a profoundly earnest and a spiritual man. He issues a clear call to a more spiritual and more truly Christian life. The emphasis upon the direct relation of the soul to God, and upon the vitalizing function of faith is needed in our day. But like the rest of the literature of protest, so prevalent among the revolutionists in theology, this book fails to rebuild successfully on the vacant site of the rased edefice.

The course of thought is as follows: Book I., embracing five chapters and 136 pages, traces the rise and development of the Roman Catholic dogma of Authority. Historically three views have been promulgated as to authority among Romanists. The general view since the end of the Middle Ages placed the Authority in the general council. Gallicans, like Bossuet, placed it in Pope and Council and their necessary agreement. The Ultramontane school placed it in the Pope alone. The last view was destined to triumph because it was imbedded in the logic of the generative principle of Roman Catholicism. In 1870 the dogma was formally promulgated in the Vatican Council. The pure democracy of the New Testament churches gave place to a great federation governed by

bishops, the system was aristocratic. Then the primacy of the bishop of Rome was asserted; his authority was tempered by that of the councils, but finally became absolute. The necessity which gave direction to this development was external and political, growing out of controversies with heretics.

It was also internal and logical, growing out of inevitable tendencies. The Pope's infallibility is the logical and necessary expression of that of the Church, whose head he is.

In chapters two to five the author traces the development of the ideas of the Church, Tradition, the Episcopate, and the Papacy. All these Roman institutions first established themselves by custom and then received formal ecclesiastical ratification—they became dogmas.

In Book II., embracing five chapters and 115 pages, the Protestant dogma of Authority is discussed. The general position of the author here is that the Bible as an infallible outward authority was not the basis of Protestantism; that basis was subjective, the inward witness of the Holy Spirit. Luther's low estimate of the epistle of James and Calvin's doubts as to Second Peter and the book of Revelation are cited as instances of their free and critical attitude towards the books of the Bible. In the Catholic system Christianity had to be externalized, i. e., it was made to consist of adherence to an external organization and in obedience to an external authority. With Luther and the other Reformers it became interiorized in the soul itself, and "became once more an immanent moral force, the very spirit of holiness, love and life." This making of religion internal was a return to the religion of Christ and the New Testament.

The early Reformers distinguished between "The Word of God," and the canonical books of the Bible which contain that word, our author maintains. But as they defined the "word of God" in a somewhat intellectual

way as involving definite doctrines in propositional form, it became necessary to set forth more fully and explicitly what is that word of God. In this attempt their successors were led to the mechanical verbal theory of inspiration according to which the writers were mere *calami* or pens, in the hands of the Holy Spirit without intelligence or active coöperation. Thus the human element in the Bible was ignored, and by degrees was evolved the conception of the Bible as an infallible external authority. As such it is essentially the same in principle with that of Catholicism, both being systems of external authority.

The Catholic system, however, has the advantage in that its authority being a social institution with a supreme head can be made flexible and can thus be adapted to changing conditions, while the Protestant authority, being an ancient book, and rigidly inflexible cannot be so modified to meet changing conditions.

In the next place the author traces what he describes as the progressive dissolution of the dogma of an infallible Bible held as an external authority. Space forbids a reproduction in full of the argument. Many questions at once arose as to the above theory after its adoption. New methods of defending it arose, which were set aside one by one. A new philosophy was born which accorded to reason its rights, as also a new theology which asserted the claims of the inner life of the soul. These rebelled against the dogma of an external authority. In particular, criticism was gradually developed into a science and by showing discrepancies of various kinds necessitated a reconstruction of the dogma of an infallible Bible. The author goes on to point out the complete disintegration of the Catholic and Protestant dogmas of authority under the triple protest of history, the reason and the Christian consciousness.

What then is the place to which the Bible must be

assigned according to the religion of the Spirit? It is simply the great classic literature of that religion. It can never be dispensed with, but must never be used as external authority in any sense. It is to be used as a testimony and as a means of grace but not to bind the consciences of men.

In Book III. the author unfolds what he conceives to be the religion of the Spirit as opposed to religions of authority. As foreshadowed frequently in the preceding books he finds that Christ was the founder of the religion of the Spirit. Christ changed the center of gravity of the religious life from without to within, from the institution to the conscience. Christ taught as *having authority* but not *by authority*. His method was to appeal to the free response and initiative of the soul. He invoked no external sanction of any kind. It is the efficacy of his word alone which gives it authority. His truth shines by its own radiance. In like manner the authority of the person of Christ is wholly spiritual. It is due to the outshining from his inner consciousness of the holiness and love which come from the presence of God within. It is no teaching as to his person or work whatever. It is simply that through him we feel the presence of God. Sabatier is more consistent than some who hold his general view when he denounces *Jesusolatry*, or the worship of Jesus, as idolatry. There are some who deny his deity who yet advocate a worship of Jesus!

What, then, is the Gospel of Jesus? The author's reply is that Jesus announced no new doctrine whatever. Even the doctrine of the Fatherhood of God he borrowed from Judaism. In the consciousness of Jesus the new thing was the very principle of religion, the relation of man to God. This is wholly internal. It is maintained through the operation of the Holy Spirit whom Jesus promised to all. Filial love and the life of holiness are its marks. No priest or bishop, or church, or book, has

any authority whatever over the souls of men. Each as an individual brings all these to the test of his Christian consciousness and lives out his own life under the eye of God alone. The standard of truth is within. "Christ was not only the prophet of the religion of the Spirit, he introduced it into the world and forever remains its Master."

Such in very brief and of course imperfect outline is the course of thought in this earnestly written book. Several things in its favor may be noted at the outset. One is that as an antidote to externalism in Roman Catholic and Protestant circles it has a mission. As action and reaction are equal it is possible that its extreme position is due to conditions created by Catholicism in France, where the gifted author labored long.

It should be judged, in part at least, from this point of view. Many passages in the book will awaken a deep amen in the heart of the reader, in whom Christ has created a hunger and thirst after righteousness.

How has Sabatier succeeded in establishing his main thesis, which is not that the true religion is a religion of the Spirit, which all will admit, but rather that the religion of the Spirit is incompatible with an external authority of any kind? In reply it must be said that he has not had a very great measure of success. On this the crucial point of his entire discussion he constantly wavers, and never commits himself fully to the results of his own principle. He never discusses the idea of authority as such except in the most incidental way. He assumes that to trace genetically the historic development of the idea is to overthrow it, a most common fallacy. He confounds a certain theory of inspiration with the authoritativeness of the Bible. He assumes that to be authoritative the Bible must be perfect in the sense in which God is perfect, that the least error of transcription even invalidates it. As

a matter of fact, nowhere in all its history has Protestantism exhibited the Roman Catholic slavishness in its attitude towards its authority, whether that was conceived as Christ or the Bible. A subjective element is absolutely necessary. Interpretation, exegesis, criticism, are all involved in the Protestant view. Reason considers all the claims of the Bible and passes upon them, and yet when reason and experience have done their work the Bible remains an authority in the same sense as before.

Let us see how Sabatier works out his conception of the religion of the Spirit in its relation to an external authority. He says: "You should understand what is the religion of the Spirit. It is the religious relation realized in pure spirituality." He then contrasts spirits with bodies and says the former interpenetrate each other and tend to live a mutual life. "Love is the vital force of spirits." "The religion of the Spirit is the religion of love." "As the ultimate power of moral development in the human being the Spirit of God brings to it no constraint from without; it determines and animates it from within." (Pp. 281, 282.) But is not Christ himself an authority in an external sense? Sabatier answers emphatically, No. "I have shown that the utterances of Jesus being known to us only by apostolic tradition, nothing can guarantee to us that tradition has preserved to us the entire thought of the Saviour, or always with the meaning which it had upon his lips." And again: "Therefore neither in fact nor in theory is it right or possible to postulate the absolute infallibility of the sayings of Jesus in the historic form in which we possess them" (p. 266). All this is as we might have expected. Christ can have no greater rank as an external authority than the book which records his life and teachings, according to Sabatier's constructive principle.

Note next how he abandons the above position. There is logically no place for the slightest vestige of any ex-

ternal authority whatsoever in Sabatier's position. The underlying philosophy with its monistic tendency forbids any sort of dualism. The moment he finds anything ultimate and obligatory in Christ himself or in his recorded sayings he breaks with his own principle. But note the following statements: "Christ introduced it (the religion of the Spirit) into the world and forever remains its Master." "The authority of his (Christ's) person is therefore never distinct from the truth of his utterance. It is of such a nature that being as sovereign and absolute as the authority of truth and holiness it not only accords with our liberty, but creates it and makes it complete" (p. 409). "The Spirit of Christ gives us to recognize the words of Christ as words of religious and moral truth and therefore obligatory." "Those who claim to speak in the name of the Holy Spirit may judge of the Christian character of their inspiration by its conformity with that of Christ" (p. 300). In this last sentence Sabatier completely subordinates the inward voice of the Spirit to an external standard.

But it may be asked where are we to find the external standard. Obviously in the written records concerning Christ, and in these alone. Sabatier distinctly recognizes this. The New Testament has a unique place in Christian literature because nearest the source. "Thence come the peculiar dignity and historic authority of the New Testament books. They remain the norm of Christian tradition." (p. 211.) Again, "Christianity can neither realize itself not propagate itself without the church; the church cannot live without the Bible, that original source and classic norm of the religious life" (p. xxix. Introduction). "One thing is worthy of remark: all that it has been possible to glean outside of our four Gospels about the life of Jesus in the subsequent tradition is of very little not to say of no value. * * Tradition was prodigiously fecund, as the Apocryphal Gospels bear witness, but it

brought forth only legends" (p. 48). Once more he says: "All dogmas come from Scripture by way of interpretation; all go back to it as their original source and warrant." On the same page, "Each dogma would be incomplete if it did not begin by showing the germ of the dogma in the teaching of the Bible." "No new dogmatic expression would be legitimately Christian if it contradicted the spirit of the Bible and were bound by no tie to primitive Christian experience of which the Bible is the authentic Christian document" (p. 360).

The above quotations suffice to show that Sabatier binds his religion of the Spirit to Christ and the New Testament by an indissoluble bond, in spite of all assertions to the contrary. He ascribes to the New Testament every mark of a religious authority. What he needed to do was to expound and define the idea of authority. His case breaks down on his own view as to the Bible, which this reviewer does not accept. A fallible authority may still be an authority. Parental authority and that of government are still authorities though imperfect.

Indeed governmental authority in America is the creation of those who are subject to it. It is the freely constituted authority of an autonomous people. The Bible in the Protestant view, is not only declared by itself to be authoritative, but is also tested by the reason and the Christian consciousness and by the consensus of Christian people, and discovered to be authoritative. God is the ultimate authority, as he is Revealed in Christ, and Christ is known through the New Testament records. Here is the alternative: If there is anything ultimate in the Gospel of the New Testament it is an authority; if there is nothing ultimate there we have no Christianity. For Protestants the Bible does not become authority in a legal way, as with Catholics. In the maturer and later stages of the spiritual life it may not be felt at all as an authority, just as the lawabiding citizen does not feel

the pressure of the law upon him. It remains an authority none the less. Or a better analogy is that the mature Christian does not feel the Christian law as a burden of authority, just as the obedient child feels not the will of the father as such. But for the disobedient it is so felt. It reacts upon the disobedient by way of penalty in due time. The weakest thing in Sabatier's book is his feeble grasp of the idea of authority, and his confounding of the earlier with the advanced stage of the spiritual life. There is need for a new treatment of the subject of Authority in Religion.

E. Y. Mullins.

New Psychology.

By J. P. Gordy, Ph.D.,LL.D., Head of the Pedagogical Department of the Ohio State University. Pp. 402. Hinds & Noble.

This most admirable addition to the list of recent works on elementary psychology must be welcomed by teachers and students of pedagogy. It is especially designed to meet the needs of those who are unable to pursue a study of psychology from the purely scientific standpoint, and who desire a knowledge of the operations of the mind as a guide in instructing the young. The essential principles of psychology are presented in a readable manner, apart from technicalities, and with special reference to their pedagogical applications. The arrangement of the chapters is excellent, for the most part, showing, as it does the close relationship of all the functions of the mind. The lists of questions on the text will prove very helpful to the reader, but even more valuable are the "Suggestive Questions" which are added. The chief defect in the work is the entire absence of any discussion of the motor side of life. The more is this to be deplored as our schools are suffering so greatly from lack of a correct knowledge of the hygienic and educational value of the development of the motor and volitional functions.

Frederick Ely.

From Love to Praise.

By Herrick Johnson, D.D.,LL.D., Presbyterian Board of Publication, Phila.

All who know Dr. Herrick Johnson know he is one of the stalwarts. There is nothing flabby about his fibre. Likewise there is nothing flabby in this volume from the first sermon on "Love"—"The Love of God for Every Man," to the last on "Praise"—"God's Great Praising Day." The first sermon strikes the keynote of the whole volume. What he says in that may be said of eight of the discourses: "Incidentally, throughout the discussion, it will be our aim to vindicate orthodox belief from the aspersions that have been put upon it;" for from beginning to end, and in no halfhearted, apologetic way, he does just that. Taking as his first text those great words of Jesus that Luther called "a little Gospel," "God so loved the world," etc., he sets about, first of all, "to get rid of misconceptions." The words, he says, "represent God as in love with men already before Christ came—with all men—with every man. 'God so loved the world' —not any elect or select portion of the world, but the whole world of human beings that ever have lived, that live now or that ever will live on the face of the earth: not the world of the elect, but the world of sinners."

The text has been so twisted as really to read, "God so hated the sinful world that he could be propitiated only by the death of his beloved Son." But this word of Christ does not read so, he says. It tells us of a loving gift, not of a sacrificial gift made by somebody else to placate an angry God. From the same blessed lips, he says, we have the story of the lost boy that illustrates this love of God the Father, and gives us God's attitude toward every sinning prodigal in this wide world. Then he proceeds to show in no uncertain way, but with what measure of success each one must judge for himself, that "this Gospel of Scripture is the Gospel of Presbyterian orthodoxy: the

orthodoxy which is charged with 'always facing a graveyard' and 'looking to a dead past.' " He finds no more warrant here, however, for "the dear God" of sentimentalism than for the hard malignant God of railing unbelief—and none whatever for either.

Some of his sentences are full of pith and point. "Christ is God manifest in the flesh; not one side of God come into the world to pacify or placate the other side." "The God of the gospel is no new God or better God or more loving God than the God of the law, but a more fully revealed God." "God's love in Christ did something. What? It provided an atonement sufficient for every sinner of all the world. It was no commercial affair—just so much for just so many." "It took every obstacle to salvation out of the way of every sinner of all the world."

Everywhere he uses this truth as an inspiration to worldwide evangel and conquest, finding in it "the keyword in the movement to make this opening century signal in the historic succession as the century of the coming of the kingdom of God." In the sermon on "The Labor Question in the Kingdom of God," he shows rare power and skill in applying the truth to modern social and industrial problems. "In the long run," he says, "it is always found that putting one end of the chain round the neck of toil puts the other end of the chain round the neck of him who enslaves toil." "Employes and employed have mutual interests." "We cannot escape the labor question. Let us get Christ's view-point."

George Boardman Eager.

Things Fundamental.

By Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. Thomas Y. Crowell & Co., New York.

This volume, affectionately dedicated "to the congregation whose earnest and steadfast attention kindled the preacher's heart and tongue," is timely and intensely modern. Among the living topics treated are the sup-

posed "Conflict" between Science and Religion, the Reality of Miracles, How the Old Conception of the Scriptures Differs from the New, the Deity of Jesus, and the Immortality of the Soul.

The preacher of these discourses is clearly a man with a message. He has convictions, but he has culture, breadth and spiritual power as well.

These discourses may well take high rank among the pulpit utterances of to-day. The style is clean-cut, direct, business-like. There is a clarity of statement that presupposes a crystal clearness of thought. We may readily believe what the preacher says of himself (p. 36): "I studied pedagogy first, and then law, and then theology. I was first a teacher, and then a lawyer, and then a preacher." "But," he adds, "I never thought any more freely when I was a teacher or a lawyer than I have thought since I was a preacher." This he says in maintaining that a Christain "puts no shackles on his mind." "If a skeptic says, 'I am a free-thinker,' with a fuller meaning I will answer him, 'So am I!' " There is a cogency of reasoning, too, which in the main, is singularly fair and forcible. In the discourse on *The Nature and Place of Reason,* he makes a noble defense of reason, as "one of the constituent faculties of the human mind—one of God's greatest gifts to man" (p. 38). Just because he is so free and independent and forcible a thinker every reader will be likely to find himself taking issue with him at points. We are not all ready to be pulled summarily up out of the ruts of our thinking. Here the preacher tugs at us most vigorously, but most of us will meet him with a counter tug.

For instance, when dealing with the old and the new conceptions of the Scriptures, he says, "The doctrine of inspiration is in our day, as much as in the day of the Westminster divines, fundamental to every other doctrine" we agree with him; but when in summing up he

says broadly and unqualifiedly, "The Bible . . . is not infallible in its facts, for an historian occasionally slips; . . not infallible in its arguments, for some of its arguments are weak; not infallible in its moral sanctions, for the Hebrews undoubtedly sometimes confounded their own impulses with the voice of God; not infallible in the expectations of even its greatest men, for all of the Apostles expected Jesus to return within their own lifetime," we demur. Here he seems to be generalizing and dogmatizing in an unreasonable way. There is too much implied. We have a right to call for specifications and proofs beyond any he gives.

The book will repay the thoughtful study of pastors and laymen alike.

GEORGE BOARDMAN EAGER.

A Short Introduction to the Literature of the Bible.

By Richard G. Moulton, M.A. (Camb.), Ph.D. (Penna.), Professor of Literature (in English) in the University of Chicago, etc. D. C. Heath & Co., Boston.

This volume is not an abridgement of the author's other work on *The Literary Study of the Bible.* The larger work is intended for formal students, the present is addressed to the general reader. The former is largely technical, the latter avoids technicalities, and treats the matter of the Bible, approaching it from the literary side.

In the opening section the author explains and illustrates in what sense he uses the word "literary," as distinguished from theological and critical, and says: "What I have in mind is the study of the various forms of which a literature is made up." When we speak of "Greek literature" or "English literature," every one thinks of certain dramas, epics, philosophical works, histories, poems, stories, and the like, produced by the Greek or English peoples. If then the Bible is to be dealt with as "literature," we ought to expect to find in

it, and study as such, dramas, stories, philosophical works, histories, songs, and similar forms of literature. Where these are the chief interest of the student he will delight to distinguish, for instance, in the fourth chapter of Judges plain history, in the fifth an outpouring of brilliant lyric poetry, of the species known as "ballad." In the opening words, "Then sang Deborah and Barak," he will recognize interchange between a chorus of women led by Deborah, and a chorus of men led by Barak. Fresh interest is added to the song when its antiphonal structure has been perceived.

But the literary study of the Bible seeks not only the new light which will come into any passage of Scripture when it is read in accordance with its exact literary form, the author insists, but by thus grasping the outer literary form to get a clearer understanding of the matter and spirit of the literature. In comparison with the profound questions of theology, or the farreaching view of the historian, such study may seem trifling, but a grave risk is run by those who seek to draw theology or history out of a Scripture of which they have ignored the literary structure.

The fundamental principle is maintained and variously illustrated by the author.

He shows that the connection between the outer structure and the inner spirit stands in need of special assertion in regard to the Bible. It has come down to us as "the worst printed book in the world." "If we open our ordinary versions we find that the literary form is that of a scrap book: a succession of numbered sentences, with divisions into longer or shorter chapters, under which all trace of dramatic, lyric, story, essay, is hopelessly lost."

The author shows how this has come about. The Scriptures go back to an antiquity in which the representation of structure to the eye had not been invented. The

rabbinical and later monastic interpreters, to whom we are so largely indebted for the preservation of the sacred word, had no conception of Scripture as literature. When King James' version of the Bible was made, the scholars of that age did not even know that parts of the Bible were in verse. The "Revised Version" broke away from numbered texts, and printed parts of Scripture in the form of poetic verse. But it is left for such works as *The Modern Reader's Bible*, and such studies as the author here undertakes to present the Scriptures in anything like the full literary structure which for all other literature is a matter of course; and to lead the student in that type of study which uses the literary form as a key to interpretation.

The author has done his work well and with reverent spirit. A man may be said to have read a history or a legal document when he understands it; but of literature he aptly says, "his reading is not complete until he has come to love it." His book will have failed of its main purpose, he assures us, if it does not give assistance—to those who may need assistance—in perceiving that the Bible, as it is the most sacred, is also the most interesting of literatures.

GEORGE BOARDMAN EAGER.

Why We Believe the Bible.

By Henry Melville King. American Tract Society. New York.

The author acts and speaks in the six chapters of this book under the conviction that new defenses for the Bible as a revelation of divine truth are demanded, and that such defenses were never so abundant and strong as at the beginning of the twentieth century. He believes that the weight of testimony in favor of the trustworthiness of the Sacred Records derived in recent years from archaeology and unearthed history has strengthened incalculably the claim of the Bible upon the faith of the scholarship of the world, and made it possible to treat the sub-

ject of Christian evidences as never before. He is profoundly convinced, and attempts to show, that the veracity and authority of the Scriptures were never supported by such harmonious and convincing testimony as now. He endeavors here to make available to the average man "the light from the monuments," "the voice of history," "the witness of the Bible to itself," "the proof from miracles," "the testimony from Christian experience," and "the evidence from the triumphs of Christianity."

The great field is surveyed in a rapid, and in some parts in a necessarily superficial way, but the evidence and argument are cumulative, and the total effect is wholesome, convincing and inspiring.

GEORGE BOARDMAN EAGER.

Shakespeare's Tragedy of King Lear.

Edited with Notes by William J. Rolfe, Litt.D. American Book Co. New York, Cincinnati, Chicago.

It is wholly unnecessary to praise to any reader of Shakespeare the admirable editions of the plays by Dr. Rolfe, as they have been before the public for many years. The American Book Company has done well to bring out this new and beautiful edition of this standard work.

E. C. DARGAN.

The Rod that Budded.

By Robert J. Miller, D.D. The American Tract Society. New York.

This is a dainty little volume of pious meditations, which probably served as sermons before they were printed. The tone of devoutness, the sweetness of the thought, the pleasing manner of expression, the wholesome teaching of the book all commend it. But there is not much of depth or freshness of thought. The author follows the good old paths of devout orthodoxy, without greatly concerning himself with new questions. The exegesis is of a kind that ought never to have prevailed, and ought long

since to have been banished from the pulpit. It is as near the allegorical and forced mode of interpretation as would perhaps now be tolerated. The rod that budded is token of the spiritual fruitfulness of the Christian religion; the burning bush is a "symbol of the tree of life;" David's devising means, at the suggestion of the wise woman of Tekoa, "how his banished might be brought home again" suggests the means God uses in the gospel to bring sinners to himself. So in case of other texts and subjects the author's fancy makes analogies and finds symbols and tokens that are, to say the least of it, very remote from the real sense of the passages used as mottoes or hints for the discourses.

E. C. Dargan.

Going to College.

By Waitman Barbe, A.M.,M.S., of the West Virginia University. Hinds & Noble. New York.

This little treatise of a hundred pages aims to set forth the leading reasons why young men and women should go to college. We demur very decidedly to the author's opening statement that the matter of their education is "the most important subject that can possibly engage the attention of young men and women." Nor does the following allusion to "what the preachers tell us about every Sunday" at all relieve the situation. For our author would have us believe that this is only to be included as a part of education, and his treatment pays little if any attention to what is really "the chief concern." Apart from this the little work contains some things of value. Some of the reasons for a college course are clearly set before the reader, and there are valuable expressions of opinion quoted from many sources as to the value of college education in the various walks of life. Besides these there are some statistics given which bear on the question. One who is seeking information for off-hand and

practical addresses in favor of college education would find some good material ready to his hand in a cheap and portable form. This is the value of the book.

E. C. Dargan.

The Model Christian.

By Theodore Ledyard Cuyler, D.D.,LL.D. Presbyterian Board of Publication. Philadelphia.

This is one of a series of little books of sermons by eminent preachers of the Presbyterian Church. The first sermon, on Barnabas as a model Christian, gives title to the book. Other sermons are on different subjects, such as Burden Bearing, The Journey of a Day, Right Views of Things, and some others. Eight sermons make up the small volume. The simplicity and charm of Dr. Cuyler's style are well known to a large company of readers and needs no praise here. The good sense and devout spirit characteristic of the beloved author also appear in these pages. The book is comforting to Christians, and full of sweetness to the devout mind. The thought is not profound, nor the exegesis always admissible, but the judicious and reverent way in which the preacher handles his theme makes amends for a few little slips of the kind indicated.

The Presbyterian Board is doing excellent service in giving to the world in this cheap and accessible form sermons from many of the most honored of her still living or recently deceased ministers.

E. C. Dargan.

Vocal and Literary Interpretation of the Bible.

S. S. Curry, Ph.D., President of School of Expression, Boston. The Macmillan Co. New York.

This is a book of over three hundred pages, divided into thirty-five chapters with four main divisions for the discussion of the subject; namely, (1) The Problem; (2) The Message; (3) The Technique; (4) Preparation and the Service.

Under the first head the author calls attention to the importance of Bible reading in public worship, since this is God talking to men through the voice of the reader, In the early church this was considered the most important part of the service, but in modern times is greatly neglected. This is followed by some simple suggestions as to the nature of vocal expression.

The second division of the book gives a highly entertaining and suggestive treatment of the Bible from the narrative, didactic, oratorical, allegorical, lyrical and dramatic points of view; showing what possibilities there are, in this wonderful literature, for various forms of expressive utterance, and how worthy it is of profound study; not only that one may perceive its meaning, delight in its beauty and feel the uplifting force of its spiritual power, but, also, with the end in view of being able to interpret to others, that which the reader has realized for himself.

This leads very naturally to the third main division—the technique—in which Dr. Curry leads the reader into the mazes of a scientific and hence accurate discussion of the principles of expression, involving modulation, melody, pitch, phrasing, pause, rhythm, tone color, etc.; all of which is true and beautiful, but difficult to make plain to the average reader. These are principles that are hard to grasp as abstract discussions, but are more easily understood, when exemplified in the voice of the living teacher. The truth is, vocal expression deals with the language of sound, and without the sound the language is not heard. It is not Dr. Curry's fault that this part of the book may be confusing to those who have not cultivated a taste for and a familiarity with that of which he writes. Like some types of classic music, this part of the book is really a great deal better than it sounds.

The fourth and final part of the book, which deals with the matter of Preparation and the Service, contains many

practical and helpful suggestions, calculated to set a minister to thinking about many things that ought not to be forgotten. The chapter on "The Reader's Attitude" is especially good and brings one to a fundamental and easily grasped principle that is refreshing.

The book is attractive in subject matter and treatment and is well worth reading. The subject is important and the treatment philosophical, and while the book may not enable one to be a better reader, it will cause him to want to be, and that is worth something. The author leads one to realize that good reading is the result of good thinking, and that expression is the outcome of intelligence and sympathetic impressions. He deals in fundamental and flexible principles, rather than rigid rules, and leaves much to individual perceptions of truth, only insisting that the reader must have a definite perception. He seems to go too far, however, in some of the illustrations drawn from the Scriptures, where he insists that the reader should manifest a given feeling; for the conscious effort to express a feeling is likely to lead to artificiality, if not to affectation. This might do for mere practice work, in drilling the voice, (and this may be what the author means,) but it will not answer in real reading. Sympathy is nothing if not spontaneous. The true method of teaching expression, and the one which this book means to advance, is that which shows "how" but not "when," and which distinguishes between the conscious practice of principles, for the sake of development, and the unconscious obedience of them for the sake of expression. The best results are secured, not by trying to produce radical changes in one's habit of utterance, but by such courses of training as will improve the taste, develop the voice, and set up tendencies in right directions. All that one should deliberately try to do, either in reading or speaking, is to develop thought and suggest situations, and this is done successfully, in proportion to the power

one has to perceive thought and imagine scenes. Given these two factors in expression, and feeling will follow, "as the night the day," with such variations as naturally belong to varying temperaments.

The charm of Dr. Curry's delightful book is that for the most part he suggests that which appeals to the reader's common sense, and doubtless, if one could be within sound of Dr. Curry's voice, and under his influence as a living teacher, that in the book which seems mechanical and difficult would disappear.

T. M. Hawes.

Songs of All the Colleges.

Introducing many new songs. Compiled and arranged by David B. Chamberlain (Howard) and Karl P. Harrington (Wesleyan). Hinds & Noble. $1.50.

This is the fourth edition of a deservedly popular collection. Of the 300 songs in the book, about half are special songs in honor of individual colleges, north, east, and west, with a very meagre sprinkling from southern colleges. The remaining half of the pieces are about evenly divided between the dear old tender songs that everybody knows, and the delicious, ridiculous nonsense songs equally beloved by young people and as necessary to them as Mother Goose is to the little tots in the nursery. Of these some are familiar, some new. Altogether it is a book for young folks to "have lots of fun" over—fun that the old folks will be glad to share.

The Power of God Unto Salvation.

By Benjamin B. Warfield, D.D.,LL.D. Presbyterian Board of Publication. Philadelphia. 1903. Pp. 254.

A volume of sermons preached in the chapel of the Princeton Theological Seminary, dealing with a series of great subjects. Among these are the following: "The Revelation of Man;" "The Saving Christ;" "The Par-

adox of Omnipotence;" "The Love of the Holy Ghost;" "Paul's Earliest Gospel;" "False Religion and the True." As might be expected, these sermons are of a decidedly theological type. They touch upon many of the deep things of doctrine. But they are by no means merely dry doctrinal discussions. They are characterized by a profound earnestness and warmth. The note of conviction appears everywhere. That is to say they are real sermons. The pulpit of the day needs to cultivate more than it does this kind of preaching. Dr. Warfield is conscious of the intellectual atmosphere of the times in which he speaks and his messages bear a direct and vital relation to the problems and difficulties of the thoughtful Christian of to-day. A quotation from the sermon on the "Argument from Experience" will illustrate in a meagre way the clearness and strength of the style and the earnestness of the preacher. Speaking of the evidential value of the moral sense he says: "Far better to have no sense of right and wrong than to be cursed with a faculty as sensitive to moral distinctions as the needle is to the magnetic currents, and yet so wayward in its movements as to lead us continually astray, and bite back upon us with the bitterest remorse when perchance we have earned the praise of God." Again, "the truth of our moral sense and blank atheism are the only alternatives."

E. Y. Mullins.

Psychology.

By John Dewey, Ph.D., Head Professor of Philosophy in University of Chicago. Third Revised Edition. American Book Co.

This Psychology has now been before the public for many years and its place is fairly established.

The author succeeded well in his undertaking to make it different from preceding works on this subject. He succeeded also in realizing his ideal of making psychology introductory to a philosophy which it reflects.

Indeed he has erred in making it too metaphysical and the more so that he does not define his metaphysics. The reader familiar with schools of philosophy will understand the metaphysical implications but the college student, beginning philosophical studies, as he should, with psychology, will not understand. And he will be confused by the metaphysics, all the more so that the philosophy which underlies this work and is its constitutive principle is of a very subtile, abstruse and idealistic variety. It certainly could have been made easier for the student without diminishing the psychological material and without taking it out of relation to philosophy. In having a care for the preparation of the student for philosophy, it is not necessary in psychology to preëmpt the mind for a certain type of philosophy.

One who rejects, as this reviewer does, the basal philosophy will find many positions from which he must dissent.

The scientific character, the logical consistency, in the main, and the profound stimulus to thought commend the book. The student who has mastered it will already have learned to think.

W. O. Carver.

For Whom Christ Died.

By William R. Richards, D.D., Pastor of the Brick Church, New York. Presbyterian Board of Publication and Sunday School Work. Philadelphia. 1902.

This is the second volume of the series styled *The Presbyterian Pulpit,* and containing each eight sermons by a selected preacher.

The title of this volume is that of the first and poorest of the eight striking sermons.

The sermons are intellectual and practical, dealing with vital questions of the hour which are also, as are all vital questions, questions of eternity. Either in the text or in its application each sermon gives a surprise and leads

on by an expectant interest. The first sermon has a faulty principle of religious psychology and logic in that it teaches that one comes to know Christ by being like him, whereas the reverse is the fact. It also seeks to help a doubter by a false analogy, accounting that Paul passed from agnosticism, such as that of Huxley, to assured faith in the personal care of God, which is not true.

The other sermons are not open to this objection and have in them more of thought and more power of illustration.

The volume is more than worth while. The subjects are: The Brother for Whom Christ Died; A Complaint and Its Answer; The Monotony of Sin; The Three Taverns; The Power of Personality; But if Not; The Gates of the City; The Home of the Soul.

W. O. Carver.

History of Philosophy.

For use in High Schools, Academies, and Colleges. By Thomas Hunter, M.A. Published by the American Book Company. Pp. 128, including tables of Questions, a Vocabulary, and an Index.

This is one of the "Science Primers" and for that sort of thing is exceedingly well done, though four pages for Francis Bacon, two and a half for Kant, and three for Hegel, with five for Comte, and seven for Spencer indicate a prejudicial perspective. After all a hundred 3x5 pages can give but a very meagre smattering of the whole range of philosophy. Better this than nothing, and this will stimulate an inquiring student. As an index for review study it would be of service.

W. O. Carver.

Stories From Life; A Book for Young People.

By Orison Swett Morden. American Book Company. 240 pp.

This is one of the *Eclectic School Readings* series and is admirably suited for interesting and stimulating youth. It is stories from the boyhood of Clay, Farragut, Jackson,

Watt, Garfield, etc. All the stories are brief, true, pointed. The boy will be at once interested in them and life purposes will be cultivated. It is a book with a purpose and suited to the purpose. The illustrations make more vivid the narratives.

W. O. Carver.

An Introduction to the Bible for Teachers of Children. A Manual for Use in the Sunday Schools or in the Home.

By Georgia Louise Chamberlin. With an Introduction by the Editors. Constructive Bible Studies, Elementary Series. Chicago, The University of Chicago Press, 1904. Pages xxxviii., 206. Price $1.00.

In the introduction the editors say, "The present volume, prepared in the laboratory of the actual class-room, is intended as the text-book for the fourth grade. Following the work of the kindergarten and the three years in which the child is taught chiefly by means of Bible stories, this year's work is devoted to the important task of giving to the pupil a knowledge—correct, even though necessarily incomplete—of the contents of the Bible as a whole, creating in him a genuine interest in the books that make up the sacred collection." An examination of the book leads one to marvel that such difficult lessons should be assigned to children under ten years of age, but the author's statement in the Preface seems to imply that the lessons were prepared for the *seventh* grade and for children from ten to twelve years of age. The author has made a careful study of questions of date, authorship and historical value of the different books of the Bible, and has adopted the views commonly held by critics of the mediating school. The early narratives in Genesis are treated as "story-sermons," Deuteronomy as a rewriting of the law of Moses shortly before the reign of Josiah, the author of Jonah as perhaps the latest prophet of Old Testament times, etc.

The lessons presented in this book were worked out in

three years of teaching successive groups of children in the same grade of the Sunday School of the Hyde Park Baptist Church, Chicago. The author recognizes the fact that her pupils were not such as the average teacher has to instruct, and that the conditions were ideal in many respects. Few teachers of the corresponding grade of pupils in other schools could hope to use successfully the lessons as here outlined.

The author displays skill in laying out work for teachers, and her suggestions as to the best method of presenting the lesson reveal a good knowledge of child nature. The effort to secure home work on the part of pupils and to enlist the aid of parents is very praiseworthy. Thoroughness is insisted upon. The book is worthy of a careful reading by both teachers and parents. Out of experiments such as this improved methods for the Sunday Schools of the world will be slowly evolved.

JOHN R. SAMPEY.

The Teaching of Jesus Concerning the Kingdom of God and the Church.

By Geerhardus Vos, Ph.D.,D.D.

This volume is second in the series preparing under the editorship of Dr. John H. Kerr, for the American Tract Society.

The series is meant to be a popular course in *Biblical Theology,* setting forth "the teaching of Jesus" as to his own mission, his own person, God the Father, the Holy Spirit, the future life, etc.

Eminent scholars are engaged in the work. Prof. Vos has in this volume given us a presentation of conclusions supported by references to words of Jesus and defended by lines of argument. That his conclusions are in the main correct does not quite compensate for his failure to set before us more fully the Scriptures and allow us to travel with him the roads to his results. There is

loyalty to the divinity of our Lord and proper defense of his authority and infallibility; there is moreover sympathetic interpretation of the mind of Jesus. But there is also a certain quality of scholasticism, with loss of vital power, in the presentation. The chapter on the Kingdom and the Church is characteristically Presbyterian, and is too much influenced by the theory of the substitution of the "Jewish Church" by the *"Christian Church."* There are Presbyterian implications in this doctrine and conclusions from it, that are not, to all thinking, clearly *the teaching of Jesus.*

The volume is scholarly, generally clear, and well worth its place in what ought to prove a very popular series.

W. O. Carver.

A New Parliamentary Manual.

By Edmond Palmer, Teacher of Civics and Economics in the Englewood High School, Chicago, and member of the Chicago Bar. Hinds & Noble, New York City.

In this book of 276 pages the author aims to present a work suitable for use as an up-to-date text-book on parliamentary law, and for use also as a manual and guide in conducting the deliberations of assemblies. It claims to be "new" only in the order of arrangement, which is such that the motions are treated in the order in which they would come in the assembly, and in this improvement upon other works on the subject he endeavors to determine in all cases the reasons for the rules, and to assign the reasons with the statement of the rules. "When a reason is given for a certain parliamentary proceeding," the author justly says, "that form of procedure is more easily and lastingly fixed in the memory than if left as a purely arbitrary statement."

The introduction shows that the author "believes and therefore has spoken." There is danger, he says, that the great experiment of representative government now being tried by us will be a failure unless there is more

effective participation in it by the better class of citizens; and to be effective this participation must reach down and include party primaries and conventions. Then he adds, "There can be no doubt that the timidity arising from ignorance of parliamentary practice and the usage in accordance with which such meetings are conducted, is the real reason why many stay away from such meetings." "Give the young men of our high schools and colleges a thorough knowledge of parliamentary law and you will find them at the primaries and conventions, anxious to take an active part in them because equipped to do so." This is at least part of the truth well stated. He finds an additional reason for the study of parliamentary law in the growing tendency of our people toward organization and the holding of periodic deliberative assemblies, political, religious, industrial, commercial and educational. These are deliberative bodies, and now and then the demand is made that their proceedings should be conducted in accordance with the rules of parliamentary law. Much that he says comes home with special force to the rising Christian ministry, many of whom, though intelligent in other things, and destined to be called to be leaders of men and masters of assemblies, are woefully ignorant of parliamentary law.

The book has an ample "index," an "appendix" which is rich in suggestions on teaching parliamentary law, and some valuable "explanatory notes."

George Boardman Eager.

The Story of Daniel the Prophet.

By Stephen N. Haskell. Southern Publishing Association, Nashville, Tenn. 1903.

"We are living in the closing scenes of this world's history," says the author of this treatise on Daniel. The book has a good deal to say on diet, dress reform, and other practical subjects, but it is evident that the author's

chief interest centers in the discovery of times and seasons. "The 'time, times, and a half' ended in 1798. Since that time the Word of God has been freely circulated among the people. The prophecies have been studied, the judgment message of Revelation xiv. has been proclaimed, and in 1844, at the close of the twenty-three hundred days, light shone from the sanctuary above, revealing the true Sabbath of the Lord." For those who like this sort of book this is about the sort of book they would like.

JOHN R. SAMPEY.

The Christian Conversationalist or, The Spiritual Apostolate, Dealing with the Problems of Individual Work for Individuals.

By Rufus Washington Weaver, Th.D., with an Introduction by Edwin M. Poteat, D.D. Philadelphia, American Baptist Publication Society, 1904. Pages xvi., 112.

"To stimulate the consecration of conversation," says the author, "this little book is written." The notion that to the ministry alone is given the work of preaching the love of God and announcing the forgiveness of sins upon repentance is pronounced by Dr. Weaver "the most damaging heresy fostered by the Church of to-day. It has stricken dumb the lips of millions of Christians, and in their silence they have felt no sense of shame." In his admirable introduction Dr. Poteat says, "Truth can only be communicated through personality, and if we put this principle into a formula for worldwide Christian propagandism, it would read thus: *Each one win one.*"

This charming little book has grown out of the experience of a busy town pastorate, and is designed to aid other pastors in the training of personal workers' circles. It is admirably adapted to that purpose. The Biblical material for each study is dramatically presented, and the suggestions for the conference on methods of work reveal the hand of a skill teacher. There is all through

the book a happy combination of stimulus and suggestion. The treatment is practical and sane. There is a recognition of the difficulties that confront the soul-winner, and the author does not deal in nostrums. Prayer, judicious application of Scripture, earnestness and tact receive constant emphasis. We cannot too highly praise the author's spirit and method. The book sparkles with epigrams which are not half truths but whole truths. Perhaps the reader will get his own impression of the author's style from the following statement of the creed of the Christian conversationalist: "There is but one thing needful—to possess God. There is but one theme of vital and exhaustless interest—our relation to God and his world. There is but one idea that is surcharged with power sufficient to transform men—the Gospel of the Son of God. There is but one endeavor among the activities of earth for the followers of Christ—the seeking and saving of the lost. There is but one medium open to all for the realization of this endeavor—Christian conversation. There is therefore but one end in man's education that will stand the test and merit the reward in that day of judgment when every idle word will be weighed—the culture of conversation and the consecration of conversation to the ministry of the gospel of Christ."

JOHN R. SAMPEY.

An Autobiography by Herbert Spencer.

Two volumes. Published by D. Appleton & Co., New York. Price $5.50 net.

That any man should write 1,300 pages about himself tells already a good deal about him, but one learns a good deal more by reading the pages. No more colossal figure holds place in the nineteenth century than Herbert Spencer, and no other man was so well suited to tell his story as himself. At the great age to which he lived it is doubtful whether any friend lingered sufficiently intimate to

write with the sympathy needful for biography. He had never had many friends who can properly be called intimate for he was always too much preoccupied, too egoistic to invite intimacy, and withal possessed of certain other traits of character not calculated to draw others close to him. However truly another might have written his life certainly no one else could have told the story as Spencer would wish it told.

And he possessed in very rare measure the ability to tell his own story. His power of self analysis was keen and unhesitating, his estimate of himself was not inferior to his actual worth and he manifests little reserve in writing down what his analysis and estimate yield. Once, indeed, his modesty does call a halt and he refrains from setting down some remarks about himself by Darwin (Vol. II., p. 32f.), but he does it in a way that leads your imagination to supply quite fully what Darwin must have said. His sense of propriety impelled him to leave the autobiography to be published after his death. He had indicated just how he wished this done and his trustees have followed his wishes save that they have not divided the material into volumes as he wished. He desired that the first volume end his "engineering and miscellaneous life," and the second contain his "literary life." This he properly called a "natural division." But it would have yielded two very disproportionate volumes, and so the trustees consented to a division "making the first volume end with the termination of his miscellaneous work and the second volume begin with the planning of the Synthetic Philosophy."

Barring occasional errors in proofreading, the publishers have done their work well.

There have been numerous reviews of this notable work and many have taken occasion to discuss the man and his work. Opinions greatly vary. The work has been called dull and tiresome. I expected to find it so,

but have somehow taken keen interest in every detail. Even where I felt that good taste required I should find dullness there has been no lack of interest. There is for me a sort of alert interest in the cool assumption by the author of importance attaching to every slightest thing done by himself or connected with himself. Even when he cannot recall his emotions or remarks on certain occasions he indulges in inferences as to what he must have felt and said and then proceeds to adduce evidence corroborative of his guess. There is a naiveté, a freshness in this that keeps me awake. One of the most amusing items is the ideal review of his *Social Statics,* his first book. No one wrote a critical review of that work and thirty-five years after the author consumes six pages fine print in giving such a review as he thinks the work should have received.

Spencer aimed to give "a natural history" of himself and it may fairly be said that he has succeeded. He proceeds naturally enough on the assumption that he is an evolutionary product. The elaboration of this ideal calls for full and frank statements about himself, all his antecedents, environments and achievements. A superficial view of his method sets him down as a consummate egotist but a more careful reading shows that he is making himself a concrete study in the principles of evolution. This idea is always dominant. So when he writes a pretty full biography of his grandfather, father and two uncles, and good sketches of several relatives one must not conclude on a jump that Mr. Spencer regarded these as important because of connection with his own greatness but we must rather see that he is seeking to find accurately and mark carefully the rock out of which he was hewn. There is no escaping the conviction that Mr. Spencer held himself in very high esteem and that his own work had for him incomparably more interest than that of others, but he is over obtrusive in the frankness with

which he makes this appear and therein does himself an injustice. He knew little of general culture and even in his own chosen specialties he did not care to acquaint himself with the work of others except in general outline and in some few details suggestive for his own labors. That one should undertake to construct a complete Synthetic Philosophy all inclusive, without ever having studied the history of Philosophy, is remarkable enough, but one understands how he could do this when he has read his life. That a man who takes pains to tell you repeatedly that he never studied a work on English grammar or rhetoric should not only write thousands of pages but should include the philosophy of style in his writings, and give you a comparative analysis of his style, is interesting in the highest degree. The explanation of all this is that Spencer regarded himself as an adept at reasoning and a genius in the intuition of general principles. Given a clear grasp of principles and an unfailing reason and one needs only slight data for arriving at complete systems. Could not Cuvier construct a fish from a single bone? Shall not Spencer construct a philosophy of government from a single man and all the more so being himself the man? He announces repeatedly the view that while he would not think of competing with a specialist as to the facts of his specialty, having the facts granted, he is as competent as the specialist to reason from the facts. And here, truly, he is right. It is only now a question as to who is the safest rationalist.

An interesting fact about Spencer is that he regarded his philosophy as objective and materialistic. He insists upon the distinction between himself and Comté—whom, by the way, he knew only at second hand—that Comté was "*subjective*" and aimed "to give a coherent account of the progress of human conceptions," whereas he was himself "*objective,*" aiming "to give a coherent

account of the progress of the external world." Comté dealt with "the genesis of *our knowledge of nature,*" he with "the genesis of the *phenomena which constitute nature.*" (Appendix A, Vol. II.). The distinction is correct but Spencer's contention based on the distinction is unjust. Comté and Spencer both wrought out ideal schemes in the sense that from a few data each followed out general principles to comprehensive conclusions which he announced as final. Their assumptions differed as did their principles. Both were subjective in the sense that far more was furnished from within than was contributed from without, and that wider knowledge of facts, phenomena, and especially history would have modified greatly the conceptions and conclusions of both.

Spencer is very careful to give you the genesis of all his conceptions, telling you just the date and source of each new idea. He is careful to credit every phrase that helped him. He is equally careful and elaborate, even contentious, that he shall not be charged with dependence for any original idea or development of an idea.

For him the theory of evolution is everything and the bearing of all he did on this theory is studiously pointed out. With him there was always progress. There were the fewest errors and the least revising. Always there was just growth, advance, development. That is one reason he accomplished so much. Perhaps no man ever lived who has come so nearly preserving every thought of his life. Some of his earliest work finds place in his completed system. Of course he made mistakes which he could not see. The special phases of evolution which he adopted are no longer acceptable but his work along general fundamental lines abides, and will abide.

One must mention Spencer's struggle with lack of means for publishing and years of planning to get his Synthetic Philosophy afloat. And his years of conflict with sickness, for which his philosophy gave so little

preparation and so little comfort, are an important item.

To me the most interesting part of the book is the closing chapter—sixty pages of "Reflections." Here he gives you an analysis of himself, his nature and motives, and an estimate of his work.

His end is pathetic. He has always found himself the chief object of interest in the world. In his old age he goes over all his own work, talks about it, fondles it, grows garrulous in telling you of it. Then he comes to the closing question: "To what end?" What is all this universe—and I—for? "What if, of all that is thus incomprehensible to us, there exists no comprehension anywhere? No wonder that men take refuge in authoritative dogma!" As to "the insoluble questions concerning our own fate" he can only say: "Thus religious creeds, which in one way or another occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more it seeks, I have come to regard with a sympathy based on community of need: feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found." So goes out the great Agnostic into the unknown to explore the unknowable. It is pathetic and the more so that his system could have found easy place for answers to that clamorous need which he keenly feels. One can see points in his life where he was within easy reach of the spiritual, but seemed never to realize it. Now he dies with a deep longing the source for satisfying which he had years before effectively clogged.

What of it all and of his place? I may be allowed to quote from another paper of mine a brief word as to this:

"Since Spinoza no man has equaled him in touching and exciting thinkers in all realms, politics, science, philosophy, religion, and in various branches of each of these except religion. Hegel was a universal philosopher even

more truly than Spencer and his influence is great, but he has not vitally and consciously touched the world as has Spencer.

"And what has Spencer done? He has sought for an underlying unity for all the phenomena of the universe and greatly accelerated the monistic tendency in philosophy. He has been a pioneer and a power in the suggestion and development of the principles of evolution on naturalistic lines. He has insisted on marking the limits of human knowledge.

"In these three lines lies his great service to the world of thought and practical science. In these lines he has left nothing, perhaps, that can remain as he wrought it out. Indeed he saw great modification of his statement of principles. But he will hold a permanent place in the history of the world's progress in truth. This will be partly because of truth discovered by him, but far more because of his stimulation of many minds to thought and his pre-indicating directions in which truth has revealed itself. The unity of the physical and mental worlds is known and enters practically into all our thinking now, not as Spencer conceived, but in a deeper and more glorious way. And the spiritual which he never saw is one with the rest in a very true sense. Evolution is now a determinant in the form of humanity's thinking and permanently so, not that naturalistic evolution by which Spencer barred himself from the Absolute—shut himself from God and religion—but that true theory of evolution which correctly conceives God's usual method of work by progress and development of materials once for all created in days beyond our ken.

"The world has not accepted, and more and more will decline to accept, Spencer's limitation of knowledge to phenomena. Agnosticism as fathered by this mighty mind cannot permanently hold place in human thought. Religion cannot be relegated to realms of forgotten su-

perstitions by 'Scientific Agnosticism;' for it lies in the deepest fact of man's self-consciousness. The supernatural cannot be put aside merely because it is not subject to mete and bound of science. It remains even if science has no measure for it, and it is to be more and more recognized that it is unscientific to ignore the 'supernatural.'

"And yet Spencer has greatly served us by putting us to the proof of our knowledge of spiritual things. 'Christian Agnosticism' has put wholesome checks on our dogmatism and imposed proper modesty. We no longer undertake to chart and compass Divinity, but we the more devoutly bow our spirits when we know that God is in his temple. The way in which God has used the bad as well as the good, the true as well as the false, in Mr. Spencer's thinking, is stimulating to our faith, and gives assurances anew for the future."

W.O.Carver.

Das Aelteste Evangelium, Ein Beitrag zum Verstandnis des Markus Evangeliums und der altesten evangelischen Uberlieferung.

Von Johannes Weiss, Doctor und Professor der Theologie zu Marburg, Goettingen. Vandenboek und Raprecht, 1903.

This is the most ambitious volume that we have on the origin and character of the Gospel of Mark. Wrede's Beitrag zum Verstandnis des Markus-Evangeliums (1901) is chiefly a discussion of "Das Messiahgeheimnis in den Evangelien." Weiss charges Wrede with timidity and lack of critical acumen. The Preface of Weiss is not as modest as it might be, and is chiefly devoted to denunciation of Wrede. But the book itself is an exhaustive discussion of every phase of the problem of Mark's Gospel and must be considered by every student of the critical aspect of the Synoptic problem.

He briefly discusses and advocates the priority of Mark's Gospel, placing it about A. D. 64-66.

The first part of the volume treats the literary and religious character of Mark's Gospel. The second part handles the evangelist and the old traditions. The third part discusses the sources and the author of the Gospel. Weiss holds that it still remains "the best hypothesis for the explanation of our Gospel, that it was written by a scholar of Peter and Paul." He is uncertain, however, whether this Mark of whom Papias also spoke, is the same as the John Mark of Acts 12:12. He thinks that Mark used besides the talk of Peter a collection of discourses of Jesus.

It is significant to see so temperate a book on so vital a theme from Germany. Synoptic criticism is getting upon solid ground at last and is reinforcing the argument for the early date of the Gospels.

A. T. Robertson.

Die Fugger in Rom 1495-1523, mit studien zur Geschichte des kirchlichen Finanzwesens jener Zeit.

Von Dr. Aloys Schulte, ord. Professor der Geschichte an der Universität, Bonn. 2 vols. Leipzig, 1904.

Among the great banking houses which rose in the fifteenth and sixteenth centuries perhaps none were more important than the Fugger of Augsburg, in South Germany. Besides their banking business they carried on extensive operations in mining, manufacturing, commerce, etc. They had branch houses and connections in nearly all the countries in Europe, were the companions of princes, bishops, and all the great of the earth. But that which lends special interest to them for us is their important and extensive connections with the finances of the Catholic Church during the first quarter of the sixteenth century. In addition to the local expenses of the Church which was raised by a tax upon its extensive properties, large sums had to be raised for the expenses

of the central papal government at Rome. The expenses of the curia varied with the tastes of the popes, sometimes reaching enormous proportions as under Leo X. The money to cover these ordinary expenses was raised in the whole of Catholic Christendom and in various ways. It came chiefly from the clergy in the form of special fixed charges for promotions and other benefits obtainable only from the pope; some of it came directly from the laity in the form of Peter's pence; some of it from the endless dispensations from ordinary ecclesiastical rules or customs, granted to both clergy and laity. Toward the end of the Middle Ages a new method of raising money for special purposes or emergencies had arisen in the sale of indulgencies. The doctrine and history of indulgencies is very complex and often shrouded in darkness. The earlier conception was that the temporal *penalty* attached to a sin could be remitted by the Church to a penitent man who had obtained forgiveness for the *guilt* of the sin. The ground of this possibility was the superabundant treasure of good works wrought out by Christ and the apostles upon which the Church could draw in case of need. The authority to grant such indulgencies was not vested in the pope alone, and for a long time they were granted sparingly. But this proved to be an important source of income and gradually their sale became more common and also passed over to the pope alone. Their sale was permitted in larger or smaller territories, for building churches and hospitals, to meet the expenses of war against the Turks or other infidels, etc. They were preached for a definite time, and during this time they were recommended to the superstitious people by all means and by the most eloquent preachers obtainable. One-third, and sometimes more, of the entire income from the sale was transmitted to the papal court at Rome. The sale of indulgencies which moved Luther to post his theses and thus become the oc-

casion of the Reformation was preached to obtain money for the enormous cost of building Saint Peters and the Vatican at Rome. Now, the transmission of these moneys from all parts of Germany, the Scandinavian countries, Poland, Hungary, etc., was itself a great business and during the first quarter of the sixteenth century it was done chiefly by the great banking house of the Fugger. Their extensive connections in all parts of Europe fitted them to do the business. They established a great banking house in Rome, and gradually won a tremendous influence in the counsels of the Church through their great wealth and power in the money market. For many years they conducted the papal mints for the entire state of the Church. They became themselves a corrupting influence and as the Reformation broke over Germany they stood by the old Church and used their influence to crush Luther. When Luther struck at this traffic in indulgencies he at once gained the sympathy of the princes who opposed the export of money from their domains, and of pious people who were scandalized by the abuses of the traffic. As one sees the enormous sums of money which were pressed out of the poor, ignorant, superstitious people and sent away to the luxurious papal court, one only wonders that the burden was endured so long. There was an economic as well as religious and political side to the Reformation.

Much of this was known before the appearance of the present work. But the author has ransacked the archives of the Vatican and of many German cities, and has brought together an immense amount of information concerning the great banking house and its doings in Rome. Some of the material had been published before, but much of it is new. The author gives the original sources in Latin, German and Italian. There are 141 entries culled from various archives, and they throw a flood of light on an interesting side of life in that age,

both social and ecclesiastical. In the first volume the author gives a series of studies in the ecclesiastical finances which are wonderfully illuminating. They are based largely on the sources given in the second volume, but extend much more widely. The work is done thoroughly and interestingly after the true German fashion. The book is an important contribution to a better understanding of a very significant side of the Church's life.

W. J. McGlothlin.

Our Denominational Outlook, Augustus H. Strong, LL.D.

Address delivered at the general denominational meeting in connection with the Baptist Anniversaries at Cleveland, O., May 11th, 1904. Published for free distribution. A. B. Pub. So., Philadelphia. 31 pp.

This address has attracted wide attention among Baptists, and deservedly so. The occasion of its deliverance in connection with the recent Northern Baptist Anniversaries was a most fitting one for reaching a wide constituency. Dr. Strong reviews the Baptist Past, surveys the Present, and forecasts the Baptist Future.

The two fundamental conceptions of the address are that Baptists stand first of all for a spiritual church, and that Baptist Theology is necessarily progressive. Both positions are well sustained. The conception of a spiritual church is one way of setting forth the chief Baptist position and perhaps as fundamental as any, though others might regard the matter from some other angle. That Baptist thought is necessarily progressive is to be accepted without hesitation. If not, then we must assume that Baptist creeds since the New Testament are inspired, and that men have perfectly grasped the mind of Christ, which is to undermine His divinity.

Some of Dr. Strong's statements as to Baptist beginnings seem contradictory at first glance. He says: "In general we must say that Baptist history began two hun-

dred and fifty years ago. Before that time there were doubtless churches which held to some of the principles of the Baptist faith. But a clear recognition and confession of the great truth that the church is to be composed of those who give credible evidence of regeneration and who have expressed their faith by baptism in Christ's appointed way is not furnished in modern times by any definite and organized body before the year 1640." (p. 3.) Again on page 5, he says: "In 1640 the General Baptists of England claimed over 20,000 members and there were probably half that number of Particular Baptists, say a total of 30,000." By quoting this last statement and omitting the former, Dr. Strong could be made by a mere controversialist to state what of course he does not mean to say. What he means, obviously, judging from the two statements together, is that the 30,000 who existed in 1640 were those who became Baptists in the complete New Testament sense later. Then, too, Dr. Strong could by the statement that "Baptist history began two hundred and fifty years ago," be convicted of the heresy of denying that New Testament Christians were Baptists—that is, by a peculiar process, of making a man say what evidently he did not intend. This method of dealing with history and argument, fortunately, no longer convinces. Let historical questions be discussed and decided on their merits, not by wilful and adroit perversions of what writers say.

Dr. Strong dwells fruitfully upon the fact that the conception of the immanence of God has entered Theology with fresh power in recent years. This is a return to the New Testament of the most important and far-reaching kind. Of course the implications of the conception of immanence are numerous and men will differ as to many of them. Dr. Strong discusses the relation of immanence to the doctrines of sin, atonement, the church, and the Scriptures. As to the atonement he urges the necessity

of conceiving it in relation to the holiness of God as well as in other ways. We need "to stay the incoming tide of anti-Scriptural Theology" which dwells on the moral side of the atonement to the exclusion of the substitutionary. We must not go back to the old mechanical, but forward to the vital view of the atonement.

On some details, doubtless, Dr. Strong's statements will not satisfy all Baptists. But this is as might have been expected. No living man could do so. Some of us doubt, for example, whether Baptists particularly need to cultivate the more stately and ritualistic type of worship. Orderliness, and attractiveness and vitality may be achieved in accordance with our genius as a people without this. This brief review cannot discuss the many aspects of doctrine and practice presented in this fine address. Every true Baptist will join in Dr. Strong's longing and prayer that as a people we may come into our full heritage of spiritual power and become a mightier force for truth and righteousness.

E. Y. Mullins.

The Gospels as Historical Documents.

Part I. The Early Use of the Gospels. By V. H. Stanton, D.D., Ely Professor of Divinity in the University of Cambridge. At the University Press. 1903.

Prof. Stanton has given us a discriminating and careful book; one that carries weight by the force of the facts presented and the evident desire to get at the truth. There is no better place to go to for the evidence concerning the early use of the gospels. The old evidence is here and the new. The discovery of Titian's Diatessaron has settled some things. It is no longer possible to date the Gospels in the latter half of the second century, nor even in the first half of that century. The Gospels come within the pale of the first Christian century. Prof. Stanton contends that the external evidence favors the genuineness of Mark and Luke, the very obscurity of

these writers being in harmony with the evidence. As to Matthew he thinks that the original was in the Hebrew or Aramaic and was incorporated into the Greek Matthew. He sums up the external evidence as favoring the genuineness of the Gospel of John, though he admits the possibility that a disciple of John might have written the Gospel under the direction of John; but the presumption is distinctly on the side of John as the author. It is a cautious book, a scholarly one and a useful book as well.

A. T. Robertson.

Critical Questions.

Being a Course of Lectures delivered in St. Mark's Church, Marylebone Road, N. W. 1903. London. A. C. Brown, Langham & Co., Ltd., 47 Great Russell Street.

This is a series of sermons by a half dozen of the ablest scholars in England, all of them divinity professors, all of them reverent and sincere. Rev. A. F. Kirkpatrick, discusses "How to Read the Old Testament." He accepts the new critical views of the Old Testament, but insists earnestly on the moral value of the book in spite of great and undue concessions. He has the hardest task of any of the writers in the volume. The Old Testament Apologetic, after most of it has been done away with, is not in a healthy and vigorous state, but Dr. Kirkpatrick puts a good front on it all.

The other themes are in the New Testament and they are treated boldly and ably. Rev. H. B. Swete treats very satisfactorily "The Trustworthiness of the Gospel Narrative." Dr. R. J. Knowling can and does speak as well as any one on "The Authority and Authorship of the Acts of the Apostles." Rev. Archibald Robertson has a clear word on "The Resurrection of Our Lord Jesus Christ." The paper by Rev. William Sanday is on "The Virgin Birth of Our Lord Jesus Christ" and exhibits his usual candor, penetration and vigor, and is a timely discussion. Rev. A. C. Headlam has two helpful sermons

on the "Witness of St. Paul." The total effect of the series is excellent. They are popular, to be sure, but none the less scholarly and calculated to satisfy thoughtful readers. Many a man who tires of technical criticism would find in these sermons just what he wishes.

A. T. Robertson.

New Light on the Life of Jesus.

By Charles Augustus Briggs, D.D. Charles Scribner's Sons, New York, 1904. Pages 196.

Prof. Briggs is always interesting even in his wildest speculations. He is so in this volume, though the title is a trifle misleading, for it is not a book of objective fact, but of speculative analysis. The "light" is only light "if" it is. That is precisely the point. The center of Dr. Briggs' theory of gospel harmony, for that is what it is, grows out of the idea that, when Jesus sent the twelve on their tour of Galilee, he himself went to Judea and Jerusalem and Perea. Thus he explains the silence of Mark and Matthew about this work and the enlargement of it by Luke and John. Various other pet ideas of Prof. Briggs gather around this central thesis as that Mark and John are both topical and not chronological. He argues also that the three passovers in John are all one and the same. Dr. Briggs is wholly independent of his authorities and rearranges or contradicts them in the blandest fashion imaginable. He says, for instance, that the Synoptics are wrong in saying that Jesus left Judea because of the arrest of John the Baptist. He puts the whole ministry in a little over one year. It is all very new, but is it true? That is more important than the newness. We have frequent use of such phrases as "I have shown," "as we have seen," when one guess becomes the basis of another. The whole structure topples, however, in the very context of Matthew. Dr. Briggs argues that Jesus went *elsewhere* while the twelve went through Galilee.

But Matthew (11:1) expressly says that Jesus went "to teach and preach in *their* cities," clearly the Galilean cities. See also Matt. 9:35 where it is said that he went through "all" the cities and villages, referring to this third tour of Galilee. Moreover, Luke, speaking of the later mission of the seventy, expressly says that Jesus sent them "before his face into every city and place, whither he himself was about to come" (Luke 10:1). The natural inference about the mission of the twelve is then that he did the same thing. The express statement is that Jesus went unto "their cities," which is bound to be Galilee.

It is really a pity after such a title to come to this.

A. T. Robertson.

The Life of Jesus.

By Oscar Holtzmann, D.D. Translated by J. T. Bealby and Maurice A. Carmey. London, A. & C. Black. 1904. Pp. 542. Price $4.00 net.

Every German theological professor feels called upon to write his *Leben Jesu* before he dies. The Giessen professor is no exception. His justification for adding another to the long roll of Lives of Jesus is that there is no such work that represents the results of modern advanced criticism. Rénan is too fanciful, Strauss is too radical, and Keim is too conservative, while all of them are too old. It remained for Holtzmann to gather up the fragments after radical criticism had done its work. Here at last we are to have a really scientific production. So much for the opportunity and the professions.

The actual result is a wonder. It is dull, diffuse, narrow, prejudiced, speculative, dogmatic in the worst sense, and utterly inconclusive. So much is all this true that the *Expository Times* expresses surprise that it should have been translated. Yet it is just as well. There is real German scholarship that is helpful, serious and able. But

there is much like this work of Holtzmann and the articles of Schmiedel in the Encyclopædia Biblica. It is time for American and English people to discriminate between German scholars. A German critic is not necessarily infallible. A statement is not necessarily true because it is written in German rather than in English. Holtzmann doles out wisdom in oracular form. See his discussion of the Gospel of the Hebrews, for instance. "There is our extra-canonical Gospel which as a source can certainly be said to rank as equal to the Johannean Gospel in value." Note the word "certainly." He goes on: "It was, therefore, we may be sure, an authority of equal rank with the Gospels of Luke and John, possessing the same antiquity, etc." Every page bristles with such cocksure information that nobody else has. He settles matters by the free use of adjectives, adverbs, and "therefore." He represents John as "putting the institution of baptism in the place of the institution of the Supper." When, one may humbly ask? Why in the footwashing ordinance (?). "In doing so, he at the same time very plainly offers the suggestion that washing the feet should be allowed to take the place of immersion." Observe "very plainly." It is hardly necessary to add that to Holtzmann Jesus is only a man and a rather ignorant man at that. But Holtzmann deals patronizingly with Jesus. He could not be expected to know as much as, for instance, the Rev. Herr Prof. Oscar Holtzmann, D. D., of the University of Giessen in 1904.

A. T. Robertson.

Tragedy of Hamlet.

By William Shakspeare. Edited by W. J. Rolfe, Litt.D. With illustrations. The American Book Co. New York. 1904.

Rolfe's Edition of Shakespeare in forty volumes has been regarded for nearly a quarter of a century as one of the best in use among the school children of America.

Dr. Rolfe has very carefully revised his earlier work, omitting most of the "critical comments" from the introduction as well as from the notes, substituting his own opinions, prefacing the notes with a concise and helpful article on Shakespeare's meter, and in other ways bringing the edition up to date.

GEORGE BOARDMAN EAGER.

The History of the English Bible. Extending from the earliest Saxon translations to the present Anglo-American Revision.

Second edition, revised, illustrated and enlarged. By Blackford Condit, D.D. A. S. Barnes & Co. New York.

A second edition of this valuable work is justified by the necessity of an appended chapter to complete the history of the Old Testament revision, and of the "Revised Bible" as a whole.

While the appended chapter brings down the history of revision to date, and indicates the gradual growth of public sentiment in favor of the revision, it is compelled, as the author concedes, to leave the question of the ultimate adoption of the Revised Bible as still an unanswerable question.

This edition represents other changes for the better. In it the old edition appears, not only as "enlarged," but "revised" and more fully "illustrated." Not a few friendly critics pointed out in the first edition certain respects in which it needed correction, and the author here acknowledges his gratitude for their service and makes the "needful corrections."

Among the illustrations that enhance the interest of the volume, the noble head of William Tyndale will attract the attention of those who, as the author says, are "more familiar with his fame than with his face." Then here is the famous frontispiece of the first edition of the authorized version, which carries with it a peculiar interest. The same may be said of the frontispiece of the

Great Bible of 1539, attributed to the artist Holbein, and here reproduced. These panel pictures are historical and peculiarly significant, portraying as they do the temper and activity of the times in relation to the Bible and its circulation. The scenes are more remarkably significant when we call to mind the fact that only fourteen years before this universal activity in the circulation of the Scriptures herein represented, all England was engaged in burning Tyndale's New Testaments!

The volume of 507 pages is well printed, well bound, admirably indexed, and furnished with a wealth of footnote references to works on the subject which together constitute a rich bibliography.

GEORGE BOARDMAN EAGER.

Barnas Sears, A Christian Educator, His Making and Work.

By Alvah Hovey, D.D.,LL.D. Silver, Burdett & Co. New York.

This is one of the last productions of the distinguished author. It was a labor of love, since Dr. Hovey had enjoyed the instruction and the life long friendship of Dr. Sears. It was worth doing in itself in as much as Dr. Sears filled a prominent place in the educational and philanthropic work of the country through a long series of years. He was born in Massachusetts in 1802, educated in the common schools and in Brown University, graduating from the latter institution in 1825. He was compelled to earn the necessary money by teaching school and by manual labor. Little is known of his standing in the college, though it was certainly not at the head of his class. He had already felt himself called to preach, and entered Newton Theological Institution, then just opening its doors, in October, 1825. He began to preach to the First Church at Hartford, Conn., in 1827 and soon afterwards was ordained pastor. The beginnings of his pastoral la-

bors promised great success, but a bronchial trouble soon developed which led him in 1829 to accept a position as professor of ancient languages in the Hamilton Literary and Theological Institution. This proved to be a deciding point in his life. Henceforth he gives himself to education, collegiate, theological and popular. He was soon transferred to a new chair of biblical theology in the same institution. In order to prepare for this work he determined upon study abroad, and, accordingly, in 1833 he embarked for Germany, leaving his family behind. He spent three years abroad studying chiefly in Halle, Leipsic and Berlin. He enjoyed the lectures of Gesenius, Winer, Neander, Hengstenberg, and others, and "formed a life-long friendship with Tholuck and Gesenius." He had remarkable facility in acquiring language, and returned to America an accomplished linguist as well as a profound scholar. While abroad he continued practical Christian work as far as possible, and had the great pleasure of baptizing the first Baptists of Germany and at the same time of organizing the first church and ordaining the first pastor (Oncken) at Hamburg. This was in 1834. This residence abroad was of untold value to him. Henceforth he combined the German habits of thought and study with deep piety.

Soon after his return to America he was called to Newton Theological Institution, which he served with distinguished ability as professor of Christian Theology from 1836 to 1848 and much of the time as President. Both as teacher and administrator he was a distinguished success.

In 1848 he became Secretary of the Massachusetts Board of Education as the successor of the celebrated Horace Mann. In this position he carried forward the plans and reforms which his distinguished predecessor had introduced. In 1855 he succeeded the celebrated Dr. Wayland as president of Brown University. This position he held until 1867, and though it was the period of

the distractions preceding and during the civil war, the college made substantial progress.

In 1867 he became the first secretary of the Peabody Fund for the promotion of popular education in the South and in this position he is probably best known to the country at large. The donor of this munificient gift gave large discretion to the board of trustees which he named, and as the first secretary, Dr. Sears was the principal factor in determining the plans and policies of the fund. All the South owes him an unspeakable debt of gratitude for his wise conciliatory and uplifting work. He removed to Staunton, Va., in the romantic valley where he lived until his death in 1880.

Dr. Sears was not a prolific writer, seeming to thing that he could best serve his generation by word of mouth. Besides some articles for theological reviews he translated a German grammar, undertook a "Life of Martin Luther," which he never finished, got out "Select Treatises of Luther" in German and some other minor works. It is to be regretted that so few of his letters have been published. Most of them seem to have failed of preservation. Those written from Germany are brilliant, vivid. My chief criticism of the book is the fact that it lets us see little of the inner spiritual and intellectual life of Dr. Sears. Perhaps the existing material made this unavoidable.

W. J. McGlothlin.

Forms of English Poetry.

By Charles F. Johnson, L.H.D., Professor of English Literature in Trinity College, Hartford. American Book Co., New York, Cincinnati, Chicago. 1904.

This book deals with the construction of English verse and its main divisions both by forms and by subject matter, but it also gives an admirable sketch illustrated by examples of the historical development of these divisions. The author deals with the subject throughout in such a

way as to show that the character of poetry as an art and as a social force was always in his mind.

Among other poems studied here one is glad to find passages from Sidney Lanier's *Centennial Cantata* and Miss Hapgood's *Epic Songs of Russia.*

GEORGE BOARDMAN EAGER.

The Laos of North Siam.

By Lillian Curtis. The Westminster Press, Philadelphia, 1904.

Mrs. Curtis has entered an open door. Little is generally known of this people or the mission work among them, and the sources of information are exceeding scanty and fragmentary. Four years of residence, an alert, observant mind, and an easy style, all under the influence of a sympathetic nature give the qualities which have entered into the making of this volume of more than 300 pp. Mr. Robert E. Speer has written a brief, pleasing "Introduction." We are glad to have the book as an addition to our missionary literature. The illustrations are good.

W. O. CARVER.

The Life of Frederick William Farrar.

By his son Reginald Farrar. New York. T. Y. Crowell & Co. 1904.

The late Dean of Canterbury is well known wherever English is read as a wonderfully prolific and vigorous writer in varied departments of literary, historical and theological work. His exuberant style, vivid imagination, intense feeling and serious aims are too well known to many readers to need comment. Like most men who have written too much about too many things his scholarship lacked the profound qualities of specialism, though not the brilliancy of versatility; and his wide and hearty reading much outstripped the sobriety of deep reflection. But for all that he was a scholar of extensive and in many

ways solid acquirements, and an author whose rhetoric did not always run away with his thought. As a preacher of intense feeling and of popular powers, though often onesided and lacking in caution, he impressed his generation. He was earnest, fearless, intent on good, and helpful to thousands who have heard and read his discourses.

It was fitting that the life of Farrar should find monument in biography, and many will be grateful to his son for preserving and presenting its main features in this volume. At the same time candor compels the statement that the book might have been better! Still let us not quarrel with a filial biographer whose apologetic tone in view of criticism is a little too evident, and whose admiration and love for a good and noble father exceed the judicial and literary qualities of his work.

Passing the defects of the book, we are interested in the life set forth in it, and follow the boy born in India to his schooling in the Isle of Man, at Marlborough, and at Cambridge, rejoicing in his purity of life, his bright interest in letters, his devotion to the duties of a student, and his earnestness in the pursuit of the really high things of life. As a teacher at Marlborough, at Harrow, and at Marlborough again, Farrar did great good among his pupils, not only in the stimulation and direction of their scholarship, but in the spiritual and moral influence of his life and teachings. As canon of Westminster and preacher at St. Margaret's his parochial and pulpit labors were performed with the fidelity and enthusiasm characteristic of the man. This was the intense and in some ways culminating period of his career. His last days as Dean of historic Canterbury form the fitting evening of his fruitful and busy life. We had guessed him much from his books, and are glad to know him a little more minutely and clearly in this account of his life and labors.

E. C. Dargan.

Cardinal Newman.

By William Barry. Charles Scribner's Sons. 1904.

John Henry Newman was one of the most interesting and important figures of the nineteenth century. His tragic ecclesiastical career, his position as the intellectual leader of a powerful religious movement, his finished English style have combined to make him an object of universal interest. Few lives have been more elusive, more replete with contradictions and contrasts, more difficult of protrayal. With all his intellectual keenness, Newman was in some respects singularly ignorant and insular. He was almost entirely unacquainted with the great currents of thought that moved the continent, especially Germany, in his time. He was a platonist who never read Plato, a poet who preached and wrote prose, a thinker who accepted without question the dogma of papal infallibility, a defender of the Anglican church who rent her asunder, an opponent of the Catholic Church who accepted and defended its doctrines, a convert to Rome who was soon at war with his superiors. Such a man is the storm center of controversy while he lives and a fruitful theme for the biographer when he is dead. Several lives of Newman have already appeared, notably that by E. S. Purcell. The present work is brief and approaches the subject rather from the literary than the theological or ecclesiastical standpoint. It is in the series of "Literary Lives," edited by Robertson Nicoll and its character is largely determined by that fact. The facts of the life are given briefly and the remainder of the space is devoted to an exposition of his writings, an estimate of his style, influence, etc. The author is in apparent agreement with the views of his subject, and writes very sympathetically. He regards the *Apologia* as one of the most beautiful autobiographies in the language. He finds Cicero to be Newman's only master in the form-

ation of his style. Though he was a stylist of the highest order, he never wrote for the sake of writing. He believes the *Apologia* will live as literature while the rest may be ephemeral.

Mr. Barry's style is not the best. He is sometimes wanting in the lucidity and vigor which he so much admires in Newman. His analyses of arguments, and his statement of the contents of given writings are not always what could be wished. Still the work is the result of a sympathetic study of Newman at first hand, and must take its place among the important attempts at the interpretation of Newman's life and works.

W. J. McGLOTHLIN.

The United States in Our Own Times, A History from Reconstruction to Expansion, Being an Extension of "The History of the Last Quarter Century."

By E. Benjamin Andrews. Charles Scribner's Sons. 1903.

This stout volume of nearly a thousand pages deals with our history for the third of a century from 1870 to 1903. It is the most ambitious attempt that has been made to write the life and doings of the last generation. It deals largely with national politics and political parties, but also gives generous space to other matters such as labor troubles, expositions, floods, industrial and economic progress, the Spanish war, the acquisition and government of the Philippines, affairs in Cuba, etc. History written so near the events can of course never be final. Many of the subjects treated are still matters of controversy and must continue to be so for many years. The style is discursive, abounds in quotations and is marred by frequent repetitions. The matter has not been digested and condensed. Often the selection of material is bad. For example, there is a full description of the decorations of the White House at Mr. Cleveland's marriage; but even the names of his cabinet officers fail to

appear. In short it is newspaper history, written largely in the style and spirit of our best newspapers. It will doubtless prove useful as a sourcebook for the future, but cannot be regarded as finished or even very creditable work in its present form.

W. J. McGLOTHLIN.

Lux Crucis.

By Samuel M. Gardenhire. Harper & Brothers, New York. 1904.

This is an excellent story of the trial and death of Paul in Rome. It is more sane than Sienkiewicz's Quo Vadis, and more interesting than Farrar's Darkness and Dawn. There is less exaggeration and a more striking love story. The author takes questionable liberty with the probable facts in having Paul to stay in Rome all the time between the first and second Roman imprisonment. But the pictures of Nero, Tigellinus, Paul, Peter, are all clearly and strongly drawn and the effect of the book is wholesome.

A. T. ROBERTSON.

An Inquiry into the Character and Authorship of the Fourth Gospel.

By James Drummond, M. A., LL.D., Hon. Litt. D., Principal of Manchester College, Oxford. Charles Scribner's Sons, New York. 1904. Pages 528. $3.50 net.

It will not be surprising if this masterful and judicial survey of the Johannine Question does not do for our generation what the work of Ezra Abbott, Sanday and Lightfoot did for the preceding one. It is remarkable that as Abbott was a Unitarian, so is Drummond. They treat the divinity of Christ as a matter for exegesis. They regard the authorship of the Gospel a matter of evidence. Certainly, then, Drummond cannot be charged with being partial and prejudiced in form of the Johannine authorship. His predilections are the other way, for he was trained under the teaching of the great Uni-

tarians, Dr. Martineau and J. J. Tayler, both of whom rejected the Johannine authorship.

Dr. Drummond is reluctant to disagree with Martineau and does so because the evidence compels him to accept the Johannine authorship.

Drummond writes with full knowledge of all that has been said against this position by Réville, Weiszäcker, Schuerer, E. A. Abbott, Volkmar, Scholten, Keim, Harnack, Wendt, Hilgenfeld. He is not impatient with what they have to say, but calmly listens to it all, and looks to the bottom of it. He does "have small regard for the lasting self-confidence that sometimes passes for criticism." It is just in this calm and patient handling of the evidence that the merit of this really notable book lies. The author looks on all sides of the questions at issue. He does not claim more than the evidence warrants, sometimes even hardly as much. It is on the whole such a summing up of the whole case in favor of the Johannine authorship that will stand the test of modern criticism.

Dr. Drummond examines all forms of the anti-Johannine theories. He is not content with the Presbyter John hypothesis, the disciple of John theory, nor the new idea of Wendt that John wrote portions which have been reworked by a later hand. In fine Drummond concludes that the external evidence points to one conclusion, the authorship of John the Apostle.

The bulk of the volume is given to a critical discussion of the external evidence which is thorough and satisfactory.

A special and extended treatment is devoted to the Paschal Controversy and Drummond here does a great service in showing conclusively that the Gospel of John cut no figure in this ancient dispute. There is not a shred of evidence that the dispute was between the thirteenth and the fourteenth of Nisan. It was wholly as to whether

it was proper to observe the Christian Passover on the fourteenth of Nisan or the following Sunday (Resurrection Day). Advocates of both views appealed alike to the synoptics and to John's Gospel and saw no contradiction between them. Modern criticism has manufactured a "bogey" here which had no real basis in history.

While Drummond is fully convinced that John wrote the Gospel, he does not contend for its strict historical character. Here he frankly admits that his prejudices against miracles cannot accept the turning of water into wine and the raising of Lazarus as actual events. It is not surprising to meet with this temper in a Unitarian, though he does not argue at length against the historical reality of such narratives. But, while we regret the inability of Drummond to credit the full force of John's statements on these points, the apologetic value of the volume is increased considerably by this state of mind. He is no apologist for orthodox Christianity. The testimony is wrung from his by the force of evidence too strong to resist.

Drummond has a singularly clear mind and lucid style. The book, though so technical, is pleasant reading. It is not popular in the sense that it is dropped down from the plane of high argument. No abler book on the Johannine problem has appeared than this one and that is saying much, for the Johannine problem is in a true sense the key to New Testament criticism. If John wrote this book, instantly a new light is turned on all the central problems of Christ and his gospel. It will be harder for radical criticism to hold its own against this massive utterance.

A. T. Robertson.

Our New Edens.

By J. R. Miller. Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

This is one of a series of volumes made up of eight sermons each, issued under the title "The Presbyterian

Pulpit." Dr. Henry Van Dyke, Dr. Herrick Johnson, Dr. Theodore Cuyler and other eloquent and scholarly preachers of the Presbyterian Church are the authors.

Our New Edens, Dr. J. R. Miller's contribution to the series, takes its name from the first of eight sermons, all practical and devout, the expression in attractive style of a deep experience that cannot fail to be helpful to other hearts and lives.

George Boardman Eager.

The American Natural History. A Foundation of Useful Knowledge of the Higher Animals of North America.

By William T. Hornaday. Chas. Scribner's Sons, New York. 1904. Pages 449. Price $3.50 net.

Mr. Hornaday is director of the New York Zoölogical Park and is the author of Two Years in the Jungle. He is amply qualified to write a careful treatment of American animals. The aim of this magnificant volume is to give a popular discussion of animal life in North America that is fuller and more reliable than the technical zoölogy and more scientific and systematic than the nature books that are now so much in vogue. The author has succeeded admirably in this undertaking. There was need for this book and it will become the standard authority for the average man. The work is designed for grown folks, but the 227 original drawings and 116 photographs together with the pleasant style make the volume a delight to children. Everything is done on a large scale and with thoroughness. The animals are all grouped into the various orders and families and you see at a glance where each kind of animal comes. But the book is brightly written and is very interesting and practical withal. Our relations to the animals are kept constantly in mind. The book will deepen the interest of the public in animal life. The birds come in for a

specially generous discussion. The farmers have not been as considerate of the birds as the birds are of the farmers. It is time for us all to learn how to be friendly to the animal world and this is the book to help us in this purpose. It is a joy to the eye and to the mind.

A. T. Robertson.

Kindly Light.

By Florence Morse Kingsley. Illustrated. Henry Altemus Co., Philadelphia.

A slender volume containing two suggestive stories by this pleasant writer.

Bacteria, Yeasts, and Molds in the Home.

By H. W. Conn, Ph.D. Ginn & Company, Boston. 1903. Price $1.00.

This volume tells all about bread, fruits, milk, meats, etc. It is a useful manual for the housekeeper.

Self Help.

By Samuel Smiles. Arranged and edited with notes and appendix by Ralph Lytton Bower. 12mo, cloth, 304 pp., 60 cents. Series: Eclectic School Readings. American Book Co., Cincinnati. 1904.

The recent death of Samuel Smiles gives added interest to this new edition of one of his text-books. He had a wonderful faculty for saying useful things in a way that stimulate and do good.

"Faces Toward the Light."

By Sylvanus Stall, D.D. Cloth, gilt top, 310 pages, $1.00 net. The Vir Publishing Company, Philadelphia and London.

Dr. Stall in this new devotional work shows the remarkable spiritual discernment which gave him such a wide reputation when editor of one of the leading religious weeklies of this country. The articles are written in a bright and terse manner, which makes them exceedingly helpful and remarkably suggestive. Dr. Stall is the well known author of the Self and Sex Series.

The Interlinear Literal Translation of the Hebrew Old Testament.

By George Richer Berry, Ph.D. Part I. Genesis and Exodus. Hinds & Noble, New York City. Price, $4.00.

It is supposed that this series of volumes is intended for those out of school who have not been able to get a firm hold on their Hebrew and who need much help. Better this much Hebrew by the pastor than none. It is not a smooth translation.

1000 Mythological Characters.

Briefly described. Adapted to private schools, high schools, and academies. Edited, with an introduction, by Edward S. Ellis, M.A. Hinds & Noble, New York.

This is a handy volume when one wishes to know the exact significance of a mythological reference. The remarks are brief, but clear, and there are a good many illustrations.

The Elements of Physical Geography.

For the use of schools, academies, and colleges. By Edwin J. Houston, A.M.,Ph.D. Eldredge & Brother, Philadelphia. 1904.

This is a new edition of a most valuable school book. The pictures are very numerous and interesting and the maps are modern and appropriate. It is a most excellent text-book and deserves its established reputation and success.

We acknowledge from the American Book Company the Othello and Macbeth volumes of the revision of Rolfe's Shakespeare. Rolfe's edition has long been a standard and the changes in this new edition are all in the line of improvement.

BOOKS RECEIVED.

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The following books have been received and will be reviewed in a later issue:

The Expositor's Greek Testament, Vol. III. Dodd, Mead & Co. New York. 1903. Price $7.50.

J. Sparkwood Jones, Seeing Darkly. Presbyterian Board of Publication. Philadelphia. 1904. Price, 75 cents, net.

S. S. Mitchell, The Staff Method. Presbyterian Board of Publication. Philadelphia. 1904. Price 75 cents, net.

W. D. Karswill, The Old Testament Doctrine of Salvation. Presbyterian Board of Publication. Philadelphia. 1904. Price, $1.00, net.

J. W. Conley, The Bible in Modern Light. Griffiths & Rowland Press. Philadelphia. 1904.

W. E. Griffis, Dux Christus. The Macmillan Co. New York. 1904.

W. H. Dawson, Matthew Arnold and His Relation to the Thought of Our Times. G. P. Putnam's Sons. New York. 1904.

T. Wilton Davies, Heinrich Ewald. T. Fisher Unwin. London. 1903.

T. Wilton Davies, Sacred Mucis Among the Ancient Hebrews and in the Ancient Church. Alexander & Shepherd. London. 1904.

Caroline Atwater Mason, The White Shield. Griffiths & Rowland Press. Philadelphia. 1904.

James Mountain, My Baptism and What Led To It. American Baptist Publication Society. Philadelphia. 1904.

J. E. Walter, Principles of Knowledge. Johnson & Penney. West Newton, Penn. 1901. 2 vols.

W. A. Shedd, Islam and the Oriental Churches. Presbyterian Board of Publication. Philadelphia. 1904. Price, $1.25, net.

E. A. Ott. How To Use the Voice in Reading and Speaking. Hinds & Noble. New York. 1901.

J. B. Esenwein, How to Attract and Hold an Audience. Hinds & Noble. New York. 1902.

Jesus und seine Predigt Vortrage fur Gebildete, von Erich von Schrenck. Gottingen. Vandenboek and Raprecht. 1902.

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TABLE OF CONTENTS.

ALVAH HOVEY AS THEOLOGIAN AND TEACHER.
Rev. Henry M. King, D.D. 161

AN ANALYSIS OF THE SERMON ON THE MOUNT.
Prof. J. H. Farmer, B.A., LL.D. 71

AN INTERPRETATION OF HEBREWS IX.:16-17.
Prof. D. F. Estes, D.D. 177

AN OUTLINE STUDY OF THE FIRST CHAPTER OF EPHESIANS .....Prof. W. O. Carver, D.D. 211

CHRIST IN THE THOUGHT OF TO-DAY, Rev. James Orr, D.D. 283

HERBERT SPENCER .....President J. J. Taylor, D.D., LL.D. 343

INTRODUCTORY 1

"IS GOD'S MORAL GOVERNMENT OUT OF ORDER?" THE BURDEN OF HABAKKUK .....Rev. E. B. Pollard, Ph.D. 44

IS JESUS CHRIST THE AUTHOR OF RELIGIOUS EXPERIENCE.....President E. Y. Mullins, D.D., LL.D. 55

IS THERE A TRUE, CHRISTIAN MYSTICISM?
Prof. Henry C. Vedder, D.D. 143

OLD AND NEW EVANGELISM,..... Rev. O. P. Gifford, D.D. 304

PREACHING AS A FACTOR IN CIVILIZATION.
Prof. E. C. Dargan, D.D., LL.D. 187

RELIGION AND THE STATE, Prof. George Boardman Eager, D.D. 355

SYMBOLISM IN THE NEW TESTAMENT.
Rev. W. T. Whitley, M.A., LL.D. 18

THE BOOK OF THE UNSEEN WORLD, Rev. J. Hunt Cooke, D.D. 314

THE CODE OF HAMMURABI AND THE LAWS OF MOSES. I.
Prof. John R. Sampey, D.D., LL.D. 97

THE CODE OF HAMMURABI AND THE LAWS OF MOSES. II.
Prof. John R. Sampey, D.D., LL.D. 233

THE POWER OF THE HOLY SPIRIT FOR WITNESSING.
Rev. John Benjamin Anderson. 321

THE PURPOSE AND MEANING OF AN EDUCATED MINISTRY,
Prof. Milton G. Evans, D.D. 5

THE TEACHING OF JESUS ON THE HIGHEST GOOD.
Prof. James Stalker, D.D. 219

THE TWENTIETH-CENTURY SUNDAY SCHOOL—ITS ORGANIZATION .....Rev. S. H. Greene, D.D., LL.D. 81

THE VIRGIN BIRTH .....Prof. Frederick L. Anderson 28

BOOKS REVIEWED.

A HARMONY OF THE GOSPELS, ...John H. Kerr, D.D. 130

A NEW NEW TESTAMENT 273

A NEW PARLIAMENTARY MANUAL, ...Edmond Palmer, 396

A SHORT INTRODUCTION TO THE LITERATURE OF THE BIBLE, ...Richard G. Moulton, M.A., Ph.D. 382

A MANUAL OF CHRISTIAN THEOLOGY, ..Alvah Hovey, D.D. 119

A MANUAL OF CHURCH HISTORY, A. H. Newman, D.D., LL.D. 119

A MANUAL OF COMPOSITION AND RHETORIC. John S. Hart, LL.D. 123

AN AUTOBIOGRAPHY BY HERBERT SPENCER..... 399

AN INQUIRY INTO THE CHARACTER AND AUTHORSHIP OF THE FOURTH GOSPEL.

AN INTRODUCTION TO THE BIBLE FOR TEACHERS OF CHILDREN. A MANUAL FOR USE IN THE SUNDAY SCHOOLS OR IN THE HOME, Georgia Louise Chamberlin, 394

ANCIENT SERMONS FOR MODERN TIMES. Asterius. Translated by Galusha Anderson and E. J. Goodspeed 276

APOLOGETICS, OR THE RATIONAL VINDICATION OF CHRISTIANITY, Francis R. Beattie, B.D.,Ph.D.,D.D.,LL.D. 108

BACTERIA, YEASTS, AND MOLDS IN THE HOME. W. H. Conn, Ph.D. 429

BARNAS SEARS, A CHRISTIAN EDUCATOR, HIS MAKING AND WORK, ...Alvah Hovey, D.D., LL.D. 418

CARDINAL NEWMAN, ...William Barry, 423

CHINA'S BOOK OF MARTYRS, ...Luella Miner, 274

CHRISTIAN FAITH IN AN AGE OF SCIENCE. William North Rice, 115

COLUMBA 279

CRITICAL QUESTIONS, ... 413

DAS AELTESTE EVANGELIUM, EIN BEITRAG ZUM VERSTANDNIS DES MARKUS EVANGELIUMS UND DER ALTESTEN EVANGELISCHEN UBERLIEFERUNG. Von Johannes Weiss, 406

DIE FUGGER IN ROM 1495-1523, MIT STUDIEN ZUR GESCHICHTE DES KIRCHLICHEN FINANZWESENS JENER ZEIT, ...Von Dr. Aloys Schulte, 407

DIE LIEDER DER WIEDERTAUFER, ...Von Rudolf Wolkan, 124

DONA PERFECTA AND EL NINO DE LA BOLA. 274

"FACES TOWARD THE LIGHT," .....Sylvanus Stall, D.D. 429

FORMS OF ENGLISH POETRY, ...Charles F. Johnson, L.H.D. 420

FOR WHOM CHRIST DIED, ...William R. Richards, D.D. 392

FROM LOVE TO PRAISE, ...Herrick Johnson, D.D., LL.D. 379

GLADSTONE .....John Morley, 259

GOING TO COLLEGE, ...Waitman Barbe, A.M., M.S. 386

HISTORY OF PHILOSOPHY, ...Thomas Hunter, M.A. 393

HOW TO ATTRACT AND HOLD AN AUDIENCE.
J. Berg. Esenwein, A.M., Lit.D. 122

HOW TO STUDY LITERATURE, ..Benjamin A. Heydrick, A.B. 275

KINDLY LIGHT, ...Florence Morse Kingsley, 429

KYRIE ELEISON .....H. J. Wotherspoon, M.A. 278

LIFE AND TEACHINGS OF ABBAS EFFENDI.
Myron H. Phelps. 264

LUX CRUCIS .....Samuel M. Gardenhire, 425
James Drummond, M.A., LL.D., Hon. Lit.D. 425

MONUMENT FACTS AND HIGHER CRITICAL FANCIES.
A. H. Sayce, D.D., LL.D. 256

NEW LIGHT ON THE LIFE OF JESUS.
Charles Augustus Briggs, D.D. 414

NEW LIGHT ON THE NEW TESTAMENT.
Parke P. Flournoy, D.D. 279

NEW PSYCHOLOGY, ...J. P. Gordy, Ph.D., LL.D. 378

OLD TESTAMENT PROPHECY, A. B. Davidson, D.D.,LL.D.,Lit.D. 250

1000 MYTHOLOGICAL CHARACTERS, ..Edward S. Ellis, M.A. 430

OUR DENOMINATIONAL OUTLOOK, Augustus H. Strong, LL.D. 410

OUR NEW EDENS, ...J. R. Miller, 427

PREACHING .....Thomas McBride Nichols, 278

PSYCHIC POWER IN PREACHING.
Rev. J. Spencer Kennard, D.D. 138

PSYCHOLOGY, ...John Dewey, Ph.D. 391

RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT, ...Auguste Sabatier, 370

REPRESENTATIVE MODERN PREACHERS.
Lewis O. Brastow, D.D. 271

SACRED SITES OF THE GOSPELS,
W. Sanday, D.D., LL.D., Lit.D. 131

SELF HELP, ...Samuel Smiles, 429

SHAKESPEARE'S TRAGEDY OF KING LEAR.
William J. Rolfe, Lit.D. 385

SONGS OF ALL THE COLLEGES.
David B. Chamberlain and Karl P. Harrington, 390

STORIES FROM LIFE; A BOOK FOR YOUNG PEOPLE.
Orison Swett Morden, 393

STUDIES IN THE APOSTOLIC CHURCH.
Charles Herbert Morgan, Thomas Eddy Taylor, S. Earl Taylor, ... 132

STUDIES IN THE LIFE OF CHRIST,
Thomas Eddy Taylor, S. Earl Taylor, Chas. Herbert Morgan, 124

STUDIES OF FAMILIAR HYMNS, ...Louis F. Benson, D.D. 134

STORIES OF THE BIBLE .....Myles Endicott, 277

THE AMERICAN BAPTIST PULPIT AT THE BEGINNING OF THE TWENTIETH CENTURY.
Rev. Henry Thompson Louthan, 132

THE AMERICAN NATURAL HISTORY, ..William T. Hornaday, 428

THE ATONEMENT AND THE MODERN MIND.
James Denny, D.D. 268

THE CHRISTIAN CONVERSATIONALIST OR, THE SPIRITUAL APOSTOLATE, DEALING WITH THE PROBLEMS OF INDIVIDUAL WORK FOR INDIVIDUALS.
Rufus Washington Weaver, Th.D. 398

THE ELEMENTS OF PHYSICAL GEOGRAPHY.
Edwin J. Houston, A.M., Ph.D. 430

THE GOSPELS AS HISTORICAL DOCUMENTS.
V. H. Stanton, D.D. 412

THE HISTORY OF CHRISTIAN PREACHING.
T. Harwood Pattison, 127

THE HISTORY OF THE ENGLISH BIBLE, Blackford Condit, D.D. 417

THE INTERLINEAR LITERAL TRANSLATION OF THE HEBREW OLD TESTAMENT, ...George Richer Berry, Ph.D. 430

THEISM, ...Borden P. Bowne, 244

THE LAOS OF NORTH SIAM, ...Lillian Curtis, 421

TWO LECTURES ON THE SCIENCE OF LANGUAGE.
James Hope Moulton, M.A., D.Lit. 131

THE LIFE OF FREDERICK WILLIAM FARRAR.
By his son, Reginald Farrar, 421

THE LIFE OF JESUS, ...Oscar Holtzmann, D.D. 415

THE MODEL CHRISTIAN, Theodore Ledyard Cuyler, D.D., LL.D. 387

THE OPEN DOOR, ...Henry VanDyke, 276

THE PARABLES OF OUR LORD, ...Marcus Dods, D.D. 131

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Benjamin B. Warfield, D.D., LL.D. 390

THE ROD THAT BUDDED, ...Robert J. Miller, D.D. 385

THE STORY OF DANIEL THE PROPHET, Stephen N. Haskell, 397

THE STORY OF THE NAZARENE IN ANNOTATED PARAPHRASE .....Noah K. Davis, Ph.D. 121

THE TEACHING OF JESUS, ...Rev. George Jackson, B.A. 129

THE TEACHING OF JESUS CONCERNING HIS OWN MISSION, ...Frank Hugh Foster, Ph.D., D.D. 136

THE TEACHING OF JESUS CONCERNING THE KINGDOM OF GOD AND THE CHURCH, Geerhardus Vos, Ph.D., D.D. 395

THE UNITED STATES IN OUR OWN TIMES.
E. Benjamin Andrews, 424

THINGS FUNDAMENTAL, ...Charles Edward Jefferson, 380

TRAGEDY OF HAMLET, ...W. J. Rolfe, Lit.D. 416

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